

THE CONVERT  
AND  
HIS RELATIONS



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# THE CONVERT

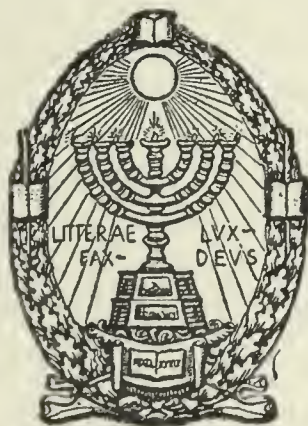
AND HIS

## RELATIONS

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"Highest Critics vs. Higher Critics," Anti-Higher Criticism," Etc.

WITH AN INTRODUCTION BY  
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THIS VOLUME IS DEDICATED TO  
MY MOST HIGHLY ESTEEMED FRIEND AND BROTHER  
WILLIAM J. ERDMAN, D.D.,  
BY WHOM I HAVE BEEN INSTRUCTED IN MANY OF THE  
DEEP THINGS OF GOD.

L. W. MUNHALL.

gift





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## PREFACE.

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IN my evangelistic work, I have again and again wished for a book that succinctly, yet comprehensively and clearly, gave the teaching of the Word of God concerning the relations into which the convert had come, that could be put into his hands for careful study. I have believed that such a book would be of inestimable value in helping the convert to comprehend and understand the significance of his repentance, faith, and confession of Jesus as Saviour and Lord; and in establishing him in all his ways. I sought for such a book, and, failing to find it, resolved to attempt the task of writing it myself. This volume is the result. I have endeavored to make it scriptural; and have, therefore, used the very language of the Bible as much as possible. I send it upon its mission of love, with the prayer that God may make it a means of untold good in settling and confirming many in "the faith which was once for all delivered unto the saints."

L. W. MUNHALL.

Germantown, Philadelphia, Pa., January, 1901.





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## INTRODUCTION.

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It is a great and precious thing to be a convert.

The convert is no longer an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world; he is no more a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God, and is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The convert has changed his relations.

Converts need care, encouragement, and instruction. For lack of these many who run well for a season never finish the course; they faint and fall out by the way. For lack of these each year tens of thousands, who without doubt are soundly converted, wander in darkness, fall into temptation, are entrapped in the snares of the devil, and in due time return to the mire of sin. It is high time that we had more books, small, plain, simple, sympathetic, and scriptural, that might be placed in the hands of our young converts. It must never be forgotten that from the helpless and hopeless condition involved in the wreck and ruin of the Fall to the possible thrones of eternity the human soul needs the continuous, gracious, divine, omnipotent help of the Father, Son, and Holy Ghost. Every true convert sustains very blessed, special, and personal relations to each person of the adorable Trinity.

All have sinned and come short of the glory of God, or, in other words, there is no human soul sufficiently intelligent to be responsible that has not sinned against the holy and righteous Governor of the universe. This consensus of human opinion appears to be fully sustained by widespread and long-continued observation.

There are certain well-defined and almost invariable



experiences through which every soul must pass in order to come to the condition of a convert. First of all enlightenment of the mind must take place. Without light, without responsibility. Light comes to every responsible soul through the agency of the Holy Spirit. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince, convict) the world (the individual) of sin, and of righteousness, and of judgment." The Holy Spirit not only enlightens, but he also causes the sinner to see and feel his guilt and peril, and then he invites, persuades, and draws the sinner to the right way. Thus the soul comes into personal relations with the Holy Spirit.

But all this would be of no avail without the redemptive work of the Lord Jesus Christ. No man, however enlightened and drawn, can save himself. No angel, not all angels combined, could save a single human soul. When there was no eye to pity and no arm to save Jesus the Incarnate God tasted death for every man; he satisfied the claims of a just and holy law; he made it possible to save the sinner without destroying the moral government of the universe.

"He left his Father's throne above,  
So free, so infinite his grace!  
Emptied himself of all but love,  
And bled for Adam's helpless race;  
'Tis mercy all, immense and free,  
For, O my God, it found out me!"

It is an unspeakably glorious truth that all souls have been redeemed by the sufferings and death of Jesus.

"His blood atoned for all our race,  
And sprinkles now the throne of grace."

Hence every son and daughter of Adam, and so every

convert, holds the relation to Jesus of a redeemed soul. But God the Father sends forth the Spirit to do his work on human minds and hearts and he gives his Son as the supreme sacrifice of infinite love, "That whosoever believeth in him should not perish, but have everlasting life."

All this may be true and yet the soul may perish in its sins, and be lost forever. There is something to be done by the sinner before he can experience converting grace. First of all he must repent of his sins. This involves regret, sorrow, and shame in view of the fact that God's holy law has been broken and his love and mercy have been spurned. But repentance involves the exercise of the will, that supreme, Divine quality in man. The sinner by the help of God determines, wills that he will break off his sins by righteousness, and his iniquities by turning unto God. With or without feeling he settles in his own soul the question and bows in love and loyalty, and records his solemn vow that from henceforth he will walk in all the ways of God. When this is done it is his right to claim the fulfillment of the Divine promise, and venturing all into the hands of Jesus for time and eternity, he is accepted in the name of the beloved. Now he is a penitent, believing soul. Now, again he is a pardoned, justified, and regenerated soul. This is a new and threefold relation into which the convert comes, for he is now a convert indeed, and it would be well if these three relations could be clearly defined in all discussions of the experimental spiritual life. True they are coetaneous, but they are not identical. They always go together. They are each and all essential to conversion. In this way the sinner becomes a convert and the convert becomes, or is, a son of God. To the reality of this in due time the Holy Spirit will bear witness. "For the Spirit Himself beareth witness with our spirit, that we are the children of God; and if



children then heirs; heirs of God, and joint heirs with Christ." This is a new and blessed relationship to the Holy Spirit. It comes to every faithful, waiting soul. It may be the manifestation, or witness, will vary greatly in different cases, but the Divine promise will be fulfilled to all who hold on with steadfast faith. Under these circumstances much land yet lies before the convert which he should with restless desire seek to possess. There is the fullness of the blessing of the Gospel, holiness, entire sanctification, heart purity, the uttermost salvation. Every convert ought to understand that the most abundant provision has been made to deliver him from the guilt, the pollution, and the power of sin; that his nature can be cleansed so that inbred sin shall not have dominion over him; that his spiritual foes can all be cast out of his being, and kept on the outside of the citadel of man-soul; that he can be cleansed from all sin; that his whole being can be permeated and utterly filled with love; that he can be made perfect in love in this life; that he can walk with God, have fellowship with Jesus Christ, and be filled with the Holy Spirit. All these developments of experience imply and involve the unfolding of new and blessed and exalted relationships with the Triune God. And all this is possible to the convert in this life. But beyond the present is the resurrection, the coronation, the glorification of all God's saints—of all faithful converts. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And then we shall go on and on forever, from glory to glory, every passing cycle of eternity developing new possibilities of relationship to Father, Son, and Holy Ghost. May the reading of this book help all who con its pages to come to the realization of the uttermost possibilities of redemption's most wonderful plan.



# THE CONVERT AND HIS RELATIONS.

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## CHAPTER I.

### *The Convert.*

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—Matt. 18:3.

WHAT WAS HE? He was “by nature” a child “of wrath, even as the rest” (Eph. 2:3); an enemy of God “by wicked works” (Col. 1:21); condemned by the law (John 3:18, 19); under sentence to eternal death (Ezek. 18:4, 20; Rom. 6:23); and utterly unable to make himself righteous (Isa. 64:6), satisfy the law’s demands (Jer. 13:23), or save himself from eternal ruin (Rom. 7:24).

WHAT IS HE? A child “of God by faith in Christ Jesus” (Gal. 3:26); at “peace with God through our Lord Jesus Christ” (Rom. 5:1); no longer under condemnation (Rom. 8:1); no longer in danger of the “second death” (Rev. 2:11); and is declared to be righteous before God through faith in Christ, who “is the end of the law unto righteousness to every one that believeth” (Rom. 10:4); a sinner saved by grace (Eph. 2:8, 9).

HOW DID HE BECOME A CONVERT? Through the preaching of the Word of God he was made to under-

stand his guilty condition, utter ruin, and awful, imminent peril ; and by the Holy Spirit was convicted “of sin, and of righteousness, and of judgment.” This conviction produced sorrow for sin and anxiety for help and safety, which led to a resolve to turn from his sinful ways unto the Lord ; in which resolve was repentance (*metanoia*), a change of mind. Acting upon that resolve, he turned and committed himself “unto the Lord” to “trust also in him” for present and eternal salvation. And this is conversion (*epistrephō*), to turn about or upon (Acts 3 : 19).

## CHAPTER II.

## The Convert's Relations to Christ.

## AS GOD.

“For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.”—John 5:18.

THE question concerning the Deity of Jesus is of supreme importance. If He be not one with the Father in essence, majesty, authority, and creative energy, then is the Christian religion little or no better than some other religions, and mankind is without hope.

The arguments in proof of His Deity are numerous and convincing. Of course, in a single brief chapter it will not be possible to give all, or to elaborate those that are given. But here are enough to satisfy a candid, unprejudiced, and devout inquirer after the truth in the matter.

FIRST. There are one hundred and fifty-one definite and explicit predictions in the Old Testament concerning Jesus, His birth, His life, His ministries, His death and resurrection, all of which were minutely fulfilled according to the historic statements of the New Testament.

SECOND. He claimed to be one with the Father. Hear Him: “I and the Father are one” (John 10:30); “Before Abraham was, I am” (John 8:58); “He that hath seen me hath seen the Father” (John 14:9). (Read John 8:13-59 and 14:6-31.)

THIRD. He assumed Divine prerogatives. Hear



Him: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8: 12); "I am the bread of life: he that cometh to me shall not hunger" (John 6: 35); "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4: 14); "I am the door: by me if any man enter in, he shall be saved" (John 10: 9); and "I am the way, and the truth, and the life: no one cometh unto the Father but by me" (John 14: 6). If He were only a man such assumptions would make Him a blasphemer and the most presumptuous person that ever lived, and far from being even a good man, proper teacher, or exemplar.

FOURTH. He made good all He claimed for Himself, and verified these claims by the miracles He wrought. These miracles were not performed in secret or under cover of darkness, as in the case of the false teachers who claim to have performed miracles, and were not limited to a few diseases of a nervous character. He stilled the raging tempest, calmed the troubled sea, and raised the dead to life; and demonstrated in many other ways, in the sight of the people, that He was possessed of Almighty powers.

FIFTH. The testimony of the Holy Spirit, by the writers of the New Testament, is very explicit and emphatic on this matter. Take this, for instance: "Who is the image of the invisible God, the firstborn of all creation; for by him were all things created that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:15-17; see also John 1:1-4; Heb. 1:1-4).

SIXTH. I once heard a prominent Unitarian minister say this: "It is impossible to prove by the Bible that Jesus is Deity as the orthodox people claim, except by the testimony of John, which testimony we impeach since it was not given until he was in his dotage." That the reader may see how utterly untrue is this statement, I submit the following:

"And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:27).

## PREDICTION.

Deut. 18:15.  
Psa. 132:11.  
Isa. 9:6.  
Jer. 33:14, 15.  
Ezek. 34:23.  
Dan. 2:44.  
Zech. 9:9.

## FULFILLMENT.

Acts 3:22, 24.  
Acts 2:29-36.  
Luke 2:10, 11.  
Gal. 4:4, 5.  
Heb. 13:20.  
Luke 1:32, 33.  
Matt. 21:5-9.

Consider also some additional testimonies:

FIRST.	Of Simeon, - -	Luke 2:25-32.
SECOND.	Of Anna, - - -	Luke 2:38.
THIRD.	Of John the Baptist, -	Mark 1:1-8.
FOURTH.	Of the Angels, -	Luke 1:30-35; 2:8-11.
FIFTH.	Of the Holy Ghost, -	Matt. 3:16.
SIXTH.	Of the Father, -	Matt. 3:17.
SEVENTH.	By Himself, - -	Mark 14:61, 62.
EIGHTH.	Of Demons, - .	Mark 1:23, 24; 3:11; 5:7.
NINTH.	Of Death, - . -	Luke 7:14, 15; Mark 5:35, 41, 42; Matt. 27:52, 53.
TENTH.	Of Nature, - -	Matt. 27:45, 51; Mark 4:39, 41.
ELEVENTH.	Of the Centurion, -	Mark 15:36-39.
TWELFTH.	Of Peter, - .	Matt. 16:16; Acts 8:8-12.
THIRTEENTH.	Of Paul, - - -	Acts 9:20; Rom. 1:1, 4; 1 Tim. 3:16.

SEVENTH. The crowning argument as to His Deity is His resurrection from the dead. Here it is in a sin-



gle sentence: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. 1: 1-4).

King David predicted it in Psalm 16: 8-10. Peter on the Day of Pentecost declared that this prediction had been fulfilled; for, after quoting it, he said: "This Jesus did God raise up, whereof we all are witnesses" (Acts 2: 29-32). Jesus Himself predicted it. (See John 2: 19, 21.) Paul said: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also" (1 Cor. 15: 3-8).

The Lord appeared to His disciples thirteen times after His resurrection. He was seen by Mary Magdalene, Peter, John, the two on the way to Emmaus, the ten apostles, the eleven, James, the five hundred at once, the seven by the sea of Galilee, the disciples on the mount of ascension, and by Stephen, Paul, and John.



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The authorities on evidence are uniformly agreed that no fact of history is more clearly proven. Babbage (*Bridgewater Treatises*, ix) shows by mathematical calculation that the concurrent unbiased testimony of only twenty-five men, who tell the truth ten times as often as they lie, in matters of sufficient consequence to make them careful, is enough to outweigh antecedent probability of a billion to one against the event to which they testify. Now then, here are more than five hundred men, only one of whom was ever known to lie, and he only on one occasion, who give most explicit and positive testimony to the most important event of all history, and their testimony agrees in every particular. Mathematically it is a demonstration.

Since Jesus is God, it is the convert's glorious privilege to worship Him, and his exalted duty to serve Him. He should cultivate the worshipful spirit by meditating much upon the attributes of God—His omnipotence, omnipresence, and omniscience; and acquire the glad, whole-hearted willingness in service that should ever characterize the servants of the Lord, by thinking much upon the love, mercy, and infinite benevolence of God. "For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

## CHAPTER III.

**The Convert's Relations to Christ.—(*Continued.*)**

## AS REDEEMER.

“Christ redeemed us from the curse of the law, having become a curse for us : for it is written, Cursed is every one that hangeth on a tree.”—Gal. 3 : 13.

GOD'S “law is holy, and the commandment holy, and just, and good” (Rom. 7 : 12). God's laws are inexorable in their demands, and justice knows no element of mercy. “Whatsoever a man soweth, that shall he also reap” (Gal. 6 : 7). “The wages of sin is death” (Rom. 6 : 23). “The soul that sinneth, it shall die” (Ezek. 18 : 4).

God's Word declares, “All have sinned and come short of the glory of God” (Rom. 3 : 23). “For there is not a just man upon earth, that doeth good, and sinneth not” (Eccl. 7 : 20). And, “If we say that we have not sinned, we make him a liar, and his word is not in us” (1 John 1 : 10). (See also Gen. 6 : 5 ; Psa. 14 : 1-3 ; Rom. 3 : 9-19 ; and Eph. 4 : 17-19.)

It is also unalterably and solemnly true that man cannot satisfy the demands of the laws he has violated, and is therefore involved in hopeless ruin. (See Jer. 13 : 23 ; Mic. 6 : 5, 6 ; Phil. 3 : 3-11 ; Rom. 7 : 24 ; Psa. 49 : 7-9 ; etc.)

Because of these three sublime and awful facts, *i. e.*, the holy and inexorable character of God's laws, that “There is none righteous, no, not one” (Rom. 3 : 10), and man's utter helplessness, a Redeemer was an abso-



lute necessity to the sinner for peace, justification, and heaven.

With the committing of the first sin came a promise of a Redeemer—"The seed of the woman shall bruise the serpent's head"—not the seed of the man: had it been, it would have been incapable and insufficient. "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God" (Luke 1:35). All along the line of predictive prophecy the promise of a Redeemer was reiterated again and again. The bleeding victims, smoking altars, multitudinous offerings, and magnificent ritual of the old economy illustrated this great predicted truth, and enforced, continually, the same wonderful and glorious lesson. It was further emphasized by the organic law by which the chosen people were governed—of servants (Lev. 25:49, 54), of lands (Lev. 25:27), of names (Deut. 25:59), and of beasts (Exod. 13:13). In yet other ways God kept before the minds of this people the sublime truth of redemption, until, "When the fullness of time came, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

#### THE MODE OF REDEMPTION.

Death is everywhere in the Bible declared to be a penalty of sin. We have seen that the law is inexorable in its demands. The law imperatively demands life for its



infraction. God tells us, "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement by reason of the life (Lev. 17: 11); "And almost all things are by the law purged with blood: and without shedding of blood is no remission" (Heb. 9: 22). In accordance with this law Jesus the Christ shed His blood—gave "His life a ransom for many" (Matt. 20: 28). "In whom we have redemption through his blood" (Eph. 1: 7 and Col. 1: 14). "Ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot" (1 Pet. 1: 18, 19). "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation" (Rev. 5: 9). Therefore, when it is said, "And the Lord hath laid on him the iniquity of us all" (Isa. 53: 6); "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness: by whose stripes we are healed" (1 Pet. 2: 24); "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5: 21); and, "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit" (1 Pet. 3: 18); it is to be understood that the repentant, believing sinner may go free—"Being justi-

fied freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by the law of faith. We reckon therefore that a man is justified by faith apart from the works of the law" (Rom. 3: 24-28).

Notice seven things true of this redemption:

IT WAS TIMELY.

"But when the fullness of time was come, God sent forth his Son born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5).

IT IS SATISFACTORY.

"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4).

Every demand of every law, the repentant, believing sinner has violated, is as certainly and completely met, judicially, in the redemption "through the blood of his cross" (Col. 1: 20), as though that sinner died eternally, as die he must if he refuses to avail himself of the benefits of the passion of our Lord (Acts 4: 12).

IT IS PERFECT.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not



made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9: 11, 12).

The "gifts and sacrifices" of the former times, "could not make him that did the service perfect, as pertaining to the conscience," for the simple reason that the offerings were inadequate to the demands of the law, being only types and figures, and offered by men. But the offering Jesus made of Himself is like everything God has made, absolutely perfect.

#### IT IS PERSONAL.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

When God "laid upon him the iniquities of us all" He had each individual soul of man in mind; and Jesus as certainly bore the individual sinner's sins "in his own body on the tree" as that He loved all and died for all. He would have done what He did had there been but one sinner on earth; and it would have been quite as necessary that He should, as that He did die for all.

#### IT IS UNIVERSAL.

"But we see Jesus, who was made a little lower than the angels because of the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man" (Heb. 2: 9).

Redemption and salvation are oftentimes confounded. They do not signify the same thing. They



are as widely removed from each other as life and death. All men are redeemed, in the sense that atonement has been provided for all, since Jesus died for all, but all are not saved, since all will not repent and believe. Jesus said, "Ye will not come to me that ye may have life." "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), are reckoned as certainly elements in the procuring cause of our salvation, as the redemption accomplished by the merciful Saviour.

IT IS FINISHED.

"For Christ is not entered into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once in the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:24-26).

While on earth "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). "When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up his spirit" (John 19:30). And so there is naught for the sinner to do to propitiate God, for since Jesus bowed his head upon Golgotha's cross "He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:2).

IT IS ETERNAL.

"But through his own blood, entered in once for all

into the holy place, having obtained eternal redemption" (Heb. 9:12). It is called "eternal redemption" because its benefits are eternal. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). A time yet future. "Which is an earnest of our inheritance, unto the redemption of God's own possession" (Eph. 1:14). "And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Rom. 8:23). For "The dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). We have the sure promises of God to this effect, and the "earnest of the Spirit," and "Two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us."

Now then, what is the relation of the convert to Jesus the Redeemer? Why, he is to ever remember that Jesus has "purchased him with his own blood" (Acts 20:28); and, knowing "Ye are not your own, for ye were bought with a price," in utter and irreversible abandonment to Jesus, recognize God's proprietary right in him, and do his very best to "glorify God" in his body (1 Cor. 7:20, R. V.).



## CHAPTER IV.

**The Convert's Relations to Christ.—(*Continued.*)**

## AS SAVIOUR.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”—Heb. 7:25.

THERE is salvation, and salvation, and salvation. Therefore when speaking of salvation we should be careful to explain of what salvation we are speaking.

FIRST. PRESENT SALVATION. This includes justification and the new birth. Justification is a judicial act on the part of Almighty God, by which He passes over the believer's sins and reckons them as though they never were, casting them into the blissful oblivion of His forgetfulness, because Jesus became, through His redeeming work, “the end of the law for righteousness to every one that believeth” (Rom. 10:4); and though the law demands the sinner's life, yet is it possible for God to “be just, and the justifier of him which believeth in Jesus” (Rom. 3:26).

John Wesley once said: “Justification implies a conviction that God was in Christ reconciling the world unto Himself—a sure confidence and trust that Jesus loved me and gave Himself for me; and, at what time soever the sinner thus believes, be it in his early childhood, in the strength of his years; or when he is old and hoary-headed, God, for the sake of His Son, pardoneth and absolveth him who had in him till then no good thing.”



The new birth is the result of the Spirit's work in the believer, whereby he is made "partaker of the divine nature" (2 Pet. 1:4); so that he becomes "a new creature: the old things are passed away: behold, they are become new" (2 Cor. 5:17); saved "by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour: that, being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

Richard Watson once said: "Regeneration is that mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that, with full choice of will and the energy of right affections, he serves God freely, and runs in the way of His commandments."

While these works are distinct, they are simultaneous. No one ever was justified who was not at the same time "born again," as no one ever was "born again" who was not at the same time justified. Therefore is the convert saved. For, "By him all that believe are justified" (Acts 13:39); "Therefore being justified by faith" (Rom. 5:1); and, "Whosoever believeth that Jesus is the Christ, is born of God" (1 John 5:1); and, "You hath he quickened who were dead in trespasses and sins" (Eph. 2:1); "For by grace have ye been saved through faith" (Eph. 2:8); and, "By which also ye are saved" (1 Cor. 15:2)—saved from the guilt of sin in justification,

and from spiritual death in the regeneration and new birth.

SECOND. PROGRESSIVE SALVATION. "And the Lord added to them day by day those that were being saved" (Acts 2:47); "For we are a sweet savor of Christ unto God in them that are being saved" (2 Cor. 2:15). Saved moment by moment from the domination of sin that it should not "reign in your mortal body that ye should obey it in the lusts thereof" (Rom. 6:12-14); "Through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

THIRD. FINAL SALVATION. "But he that endureth to the end, the same shall be saved" (Matt. 10:22). Salvation from death, the grave, and hell, into the incomparable glories of the heavenly life.

Therefore, when we speak of present salvation we are not talking of sanctification or glorification, but of justification and regeneration and the new birth. The convert is justified and born of God. He has the sure word of promise that God's "grace is sufficient" for every day and trial and all holy living. (See Jude 24.) He also is assured of final salvation "If so be ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel" (Col. 1:23); and is exhorted to "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:2). But it is all through Jesus as Saviour. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, whereby we must be saved" (Acts 4:12).

But it is all of faith. We are saved by faith (Acts



16: 31). We live by faith (Rom. 1: 17). "We walk by faith" (2 Cor. 5: 7). We stand by faith (2 Cor. 1: 24). We overcome by faith (1 John 5: 4, 5). "But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back into perdition: but of them that believe, to the saving of the soul" (Heb. 10: 38, 39). Faith in Jesus as Saviour divine; who redeemed us by His precious blood; and "able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

Since there is no sufficient reason for doubting that the convert is justified and born again, the only question that can be properly raised is with regard to his faith: is it the right sort? Let us look into this matter a little, for it is of transcendent importance.

#### FIRST. HOW BELIEVE?

"With the heart man believeth unto righteousness" (Rom. 10: 4). Heart belief is more than an intellectual assent of the mind to what we believe upon credible testimony to be historically true. It is abandoning one's self utterly to the object and exercise of faith. If one says, "I believe in Jesus Christ as Deity; that He loved me and gave Himself for me," and is unwilling to forsake all known sins and sinful ways uncompromisingly, his faith is only of the head; it is "vain," he is yet in his sins (1 Cor. 15: 14-17). God says, "Let him that stole steal no more" (Eph. 4: 28); and, "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isa. 55: 7). It is not thinkable



that one can be a Christian and love sin and sinful ways. Therefore, if one believes on Jesus as Saviour, with the heart, sin will become hideous and heinous, and he will loathe it and desire deliverance from its guilt and pollution as well as domination and ultimate consequence. And if such is not his feeling toward and thought of sin he may thereby know his faith is not of the heart. God does not require one to abandon sin and sinful ways in order to be saved, or else salvation would not be for those bound by appetite and passion; but he requires the sinner to be willing to do so; and he is either willing or unwilling. Repentance lies in the willingness to do so. As long as he remains unwilling it is impossible for him to believe aright. As soon as he is willing believing becomes at once both natural and easy; and, afterward, by God's grace, which "is sufficient," he can break away from his sinful ways, as before he possibly could not. "If any man willeth to do his will, he shall know of the teaching" (John 7:17).

Also, if one claims to believe on Jesus as Saviour and Lord, and refuses immediate and absolute obedience, his faith is "vain," he is yet in his sins. It is not thinkable that one can be a Christian and hesitate or refuse to obey God. So surely as one believes on Jesus with the heart will he gladly run in the way of His commandments to do them (John 15:14; Rom. 6:16; James 1:22; etc.). God does not require the sinner unsaved to obey Him in order to be saved, for then salvation would be of works, and we know it is not (see Rom. 3:20; Gal. 2:16; etc.); but He does

require that he shall be willing—and every man is willing or unwilling; and then after he is saved, obedience becomes a law of his life, and he can obey God easily and acceptably. He is not saved because he is obedient; but is obedient because he is saved. Conversion lies in submission, or willingness to obey. “To obey is better than sacrifice, and to harken than the fat of rams” (1 Sam. 15:22).

SECOND. WHOM BELIEVE?

“And by him (Jesus) all that believe are justified” (Acts 13:39). Jesus said, “Verily, verily, I say unto you, He that believeth on me hath everlasting life” (John 6:47). Believeth on “Him,” on “Me,” the Son of Mary, the Son of God; “Who was delivered for our offenses, and was raised again for our justification (Rom. 4:25); Who is “alive for evermore,” and hath “the keys of death and of Hades” (Rev. 1:18); and to whom “all power is given . . . in heaven and earth” (Matt. 28:18). We are not required to believe in any theory of redemption, or of the Redeemer; but in Him as Redeemer, Saviour, and Lord; to believe “the record that God gave of his Son” (1 John 5:10-12), that He “put away sin by the sacrifice of himself” (Heb. 9:26). When the sinner unsaved is willing to forsake all known sins, and willing to submit himself whole-hearted and irreversibly to God to obey Him, as best he can, thus believes on Jesus the Christ, he does what God requires of him for justification and the new birth.

Satan is very adroit. He hinders in every way pos-



sible. He will suggest to the inquirer that he is not sincere; that he is not sorry enough; that he has little or no feeling of regret or remorse; and has not wept over his sins; and therefore there is no salvation for him. Self-considered there is absolutely no merit in regret, sorrow, and remorse for sins. If the sinner's life were a fountain of tears and he could weep it away, it would not atone for his sins or cleanse from their defilement. It is most natural for one to have a sense of sorrow and regret for his offenses when the Holy Spirit convicts of sin, and his eyes are opened to see himself as God sees him; but these things manifest themselves, or not at all, according to the temperament, systemic condition, and education of the person. But they are not required of anyone in order that they may be justified and "born again." Rome teaches penance; but not the Word of God. But, it may be asked, Does not the Bible speak of a "godly sorrow that worketh repentance unto salvation?" (2 Cor. 7: 10.)

This is the repentance of the Christian who has committed sin. The knowledge of it produces sorrow for it and leads him to repent of it and ask for forgiveness, as illustrated in King David's case in the fifty-first Psalm. How can an ungodly man have a godly sorrow? I say again, It is most natural for one to have a sense of sorrow and regret when convinced of his sins; but, I insist upon it that God nowhere requires it of him in order that he may be justified from his sins and "born again." If these things were required of the seeker, these questions would be raised at once; and they would have to be answered as Rome answers



them: What degree of regret is necessary? How intense must be my sorrow? How many tears will I have to shed? For how long a time must I mourn and lament my follies and shortcomings? It is just here Satan leads many into the castle of despair. As long as their minds are occupied with their feelings they are not thinking of what Christ did for them in redemption, and what He will do for them as Advocate before the Father's presence if they "commit" their "ways unto the Lord" to "trust also in him, and he shall bring it to pass" (Psa. 37: 5). There is merit only in what Jesus did in shedding His blood; and He alone can save. Therefore the seeker should look away from himself to Jesus, and believe on Him. His sins are heinous and awful. Much of his life has been wasted, as is true of every hour lived unreconciled to God. His peril has been great; so that, when he sees himself as God sees him, he cannot well help having a sense of sorrow and regret. I often wonder why it is not more intense and does not manifest itself more often and enthusiastically. But, no matter how intense is his sorrow and regret, there is no merit in it all; and at the last he must look away from self, and all that is true of and possible to self, to the living, merciful, all-sufficient Saviour of men, the man Christ Jesus.

Satan also gets a great many seekers into the "slough of despond" over their prayers. He suggests that they do not pray enough; that their prayers are not sincere and earnest enough; or, they lack expression and fervor. Of course, as long as one is occupied with these matters he cannot believe aright. His thoughts are

turned in the wrong direction, and he is making conditions that God never imposes, and merit of that which possesses none. Now then, it is altogether natural that when the sinner clearly understands his condition, peril, and need he should give expression to his desires in the form of prayer; but it is not required of him in order that he may be justified and "born again." Never once in the Word of God is he taught to pray for these things. They invariably come of believing.

It may be asked, Does not the Bible say, "Whosoever shall call upon the name of the Lord shall be saved?" Yes, it does; and it immediately adds, "How then shall they call on him in whom they have not believed?" (Rom. 10: 13, 14.)

It is also asked, How about the publican's prayer, "God be merciful to me a sinner?" (Luke 18: 13.) The word here rendered "merciful" is *hilaskomai*, and is akin to the words *hilasmos* and *hilastērion*, which are rendered "propitiation" in 1 John 2: 2 and 4: 10, and Rom. 3: 25. What the publican really said was this: "God be propitiated to me the sinner." Since Jesus, who was sent "to be the propitiation for our sins," "cried with a loud voice, . . . and gave up the ghost," "He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2: 2); and it is therefore unnecessary for anyone to repeat the publican's prayer. He was not justified because of his prayer, but through his faith. That he prayed is no sufficient reason why the sinner unsaved should now pray, especially since justification and the new birth invariably come of believing.



As for the prodigal? I make answer, he was just as certainly the son of his father while in the "far country," as when under the parental roof; but when in the "far country" he was a very bad son. "He came to himself," and like a sensible son he resolved to return home, and acting upon the resolve he started. "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him," even before the son had a chance to confess his sins and ask forgiveness. The prodigal represents the backslidden Christian, the child of God who has gone wrong and gotten out of communion with his Heavenly Father. He is required to confess his sins and ask forgiveness; and is assured if he does, and forsakes them, that he "shall have mercy." (See 1 John 1:9; Psa. 32:5; and Prov. 28:13.) There is justification for the sinner unsaved; there is forgiveness for the child of God, the "sinner saved by grace." The child of God who commits sin is required to confess it to his Heavenly Father, and ask forgiveness. The sinner unsaved is required to do nothing of the sort, but to repent and believe.

God requires of the sinner unsaved, immediate, unconditional, and irreversible surrender; and when he thus yields, and then believes "the record that God gave of his Son," God's Word for it, he is justified (Acts 13:39), and "born again" (1 John 5:1); even though he has uttered never a word of prayer. We do not have to pray in order to believe; we have to believe in order to pray. Since there is merit only in Jesus as Redeemer, as long as the sinner is occupied with thoughts

about prayer and praying he is not thinking and believing on Christ. He must look away from himself and all things possible to him, to "Him" and believe on "Me," for He alone can save.

Satan likewise often gets the inquiring soul confused and into a tangle over his faith, or about believing. He will suggest, "Your faith is not of the right sort; it is not strong enough; it is not in proper relations to the subject or object." Well, of course, if his mind and thoughts are taken up with such things, he is not believing on "Him," on "Me;" and, as long as he remains in that frame of mind, he is unsaved.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). Is there any room for doubting what the Word of God says concerning "the redemption there is in Christ Jesus?" or God's promises to save those who repent and believe? His Word is true, and "He is faithful that promised." "Forever, O Lord, thy word is settled in heaven" (Psa. 119: 89). "Heaven and earth shall pass away; but my word shall not pass away" (Mark 13: 31). "But the word of the Lord abideth forever" (1 Pet. 1: 25).

Why then should anyone doubt Him? If we believe His words, we can doubt whomsoever and whatever we please; it will make no difference. So let us not be confused. We are required to believe on Him. And yet it is not our faith that saves us. It is Jesus who saves us. It is by or through faith, it is true; but He is the Saviour. The coupling that connects the train to the engine does not haul the train: the engine does that. But all the engines on earth could not haul a



train unless it was coupled to them. Faith is the coupling. By it we apprehend Him in whom, by His passion and death, we also were apprehended; and He saves us. So never mind your faith. "If I have all faith, so that I could move mountains, and have not charity (Christ), I am nothing" (1 Cor. 13:2).

### THIRD. WHAT BELIEVE?

Believe you are justified and "born again," because God's Word declares you are, if you have believed on Jesus with the heart. "And by him every one that believeth is justified" (Acts 13:39); and, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). Having believed on Jesus with the heart, you know you are "born again," by his words of assurance to that effect. "These things have I written unto you, that you may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13). We are not anywhere in the Bible told that we are to know in any other way that we have eternal life. We are here explicitly informed that certain things are written whereby we are to know "that ye have eternal life." If you believe on Jesus with the heart you ARE justified and born again, whether you believe it or not. God's Word is not untrue because you refuse to believe it. "He that believeth not God hath made him a liar, because he believeth not the record God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:10, 11). As long as you refuse to believe the word of assurance that you are

justified and "born again," because you have believed on Jesus with the heart, you will have unrest and be unhappy; but, so soon as you believe these words of assurance will it be otherwise with you, for "joy and peace" come of believing (Rom. 15:13). I am not justified and "born again" because I have "joy and peace;" but I am justified and "born again" because I believe on Jesus with my heart; and I do not know I am justified and "born again" because I have "joy and peace;" but because God's Word informs and assures me that it is so. I have believed on Jesus with my heart, and I have "joy and peace" in believing this.

In St. Joseph, Mo., into an inquiry meeting one night came a young lady, desiring to be saved. I asked her if she was willing to forsake all known sins. She answered, "I am." I asked, "Are you willing to obey God as best you can?" She responded, "Altogether so!" I asked, "Do you believe Jesus loved you and died for you?" "Without a doubt!" was her reply. And you then accept Him to be your Saviour, to trust Him for present and eternal salvation?" She said, "With all my heart!" I then read John 6:47 to her: "'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' Do you have everlasting life?" "No," she replied. "But Jesus says you have, since you have believed on Him." "But I have not," she said. "Well then, if what you say is true, He has lied." I prayed with her, that the Holy Spirit would teach and help her, and then left her. She left the meeting with a very heavy heart. The next night she



was again in the inquiry room, and I went carefully over the same ground with her, with the same results. The same thing happened the third, fourth, and fifth nights, and her condition was pitiable. The sixth night she went home well-nigh bereft of her reason, so great was her anxiety and distress. The seventh night she entered the inquiry room, her face luminous with smiles. I think she was as happy a soul as I ever saw. As soon as she could reach me she extended her hand and said, "Mr. Munhall, I want to say to you, God does not lie!" I said, "I am glad you have come to believe it, even though it has taken you an entire week to do so." All her distress came of her not believing the Saviour's words of assurance that she had everlasting life because she believed on Him. She as certainly had everlasting life the first as the seventh night—God's Word for it; but she refused to believe it, and thus made God a liar (1 John 5:10). How could she have "joy and peace" putting such dishonor upon the Saviour? When she believed the word of assurance she at once found joy and peace. She did not have everlasting life because she believed she had, but because she believed on Jesus with her heart; and having believed on Jesus with her heart, she knew she had everlasting life, because He said so—"HATH everlasting life"—and believing this she had "joy and peace."

In connection with this matter Satan does some of his most effective work. He piously suggests (Satan himself is transformed "into an angel of light," 2 Cor. 11:14) that you cannot be justified and "born again," because you do not feel it, or, that you do not feel like

some one said they felt when they were saved. And thus many are led to doubt the word of assurance and become confused and wretched. The word "feeling" occurs only twice in the Bible: once we are told that Jesus is "touched with a feeling of our infirmities" (Heb. 4:15), and in Eph. 4:19 mention is made of certain abominable people who were "past feeling." Scripturally, feeling is, therefore, neither a condition to, nor element in the procuring cause of, present salvation; and has nothing to do with our knowing we are justified and "born again." That information is given in God's Word, as we have before shown; and the Holy Spirit as Teacher, sent to guide us unto all the truth, and take the things of Christ and show them unto us (John 16:13, 14), helps us to receive and understand what is written on the subject. We are not justified and "born again" because we feel good, but because we believe on Jesus Christ with the heart. We do not know we are justified and "born again" by our feelings, but by what God says about it in His Word, which information causes us to feel good—and yet not always.

The man who trusts his feelings for evidence of his salvation must of necessity have a fluctuating and unsatisfactory experience. Our feelings are influenced and determined by many things. Most of men are affected in their feelings by barometrical conditions. When the barometer is 31.10, they are exhilarated and cheerful. One is not likely to have the "blues" or commit suicide when the barometer is above 30. When the barometer is 29.20 most of people's feelings are



depressed and they become measurably morose, despondent, and suspicious. Now then, if one is saved because they feel good, they would only be saved when the barometer was above 30.80.

The feelings of most men are affected by their business circumstances. If one is successful in his business enterprises he is sure to feel good. If he fails he is certain to feel otherwise. So then, if one is saved only when he feels good, there is no salvation for him in days of adversity.

A man with an unimpaired digestion, and vigorous, robust health, would always be saved, if men are saved when they feel good; and those that are broken and shattered in health, and never, under any circumstances, can feel good, would be utterly without hope.

We are not saved because we feel good, but feel good because we are saved; yet we do not always feel good, but we are always saved, if we have believed on Jesus Christ with our hearts, and are trusting Him with unwavering confidence and unquestioning faith.

Some years ago, while conducting an evangelistic campaign in a far Western city, I was, one morning, while in my room at the hotel, suffering most excruciatingly from facial neuralgia. It seemed as though some one had driven a three-cornered file into the ganglion on the left side of my face, and every half minute would turn it around. Lancinating pains were shooting through me like lightning flashes. Great drops of cold perspiration stood out all over my face, and it was impossible for me to take a long breath. Just while I was suffering most there was a knock at my

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door. Upon opening it I was confronted by a friend and brother, one of those exuberant, soulful saints, always full of good feeling and cheer. As we shook hands he said, "Good morning, Brother Munhall, do you feel you are saved this morning?" I responded, "No! I feel like a pirate! but I know I am saved, in spite of the neuralgia, the world, the flesh, and the devil!"



## CHAPTER V.

**The Convert's Relations to Christ.—(Continued.)**

AS HIGH PRIEST, ADVOCATE, LORD, BROTHER, FRIEND,  
SHEPHERD, AND KING.

## FIRST. HIGH PRIEST.

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”—Heb. 2:17.

As Redeemer, Jesus made a sacrifice of Himself for our sins (Heb. 9:26). As High Priest He presented His blood unto the Father (Heb. 9:11, 12). The blood of the “peace offering” did not speak in the sinner’s behalf prevailingly until it was sprinkled upon the altar (Lev. 3:2). It was there God met the sinner for reconciliation. Therefore, Jesus as High Priest “entered into heaven itself, now to appear before the face of God for us” (Heb. 9:24). And He “hath an unchangeable priesthood” (Heb. 7:24). As the Aaronic high priest bore the names of the children of Israel in the breastplate, and wore it upon his heart (Exod. 28:29), even so Jesus our High Priest, who was “made like unto his brethren,” “in all points tempted like as we are” (Heb. 4:15), and made “perfect through sufferings” (Heb. 2:10), “that he might be a merciful and faithful high priest in things pertaining to God,” is “touched with a feeling of our infirmities,” and

so bears the repentent believing sinner upon His heart. He is not as an image in the tribune, cold, unpitying and unsympathetic. "He loved us and gave himself for us," and will love us "unto the end." Why should we not be drawn to Him? Why should we not confide in Him? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 15, 16).

## SECOND. ADVOCATE.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1.

If one had a case in law he would select a competent attorney, in whom he had confidence, and give his case into his hands, in the hope that it might be successfully and satisfactorily conducted. Satan is accusing the "brethren . . . before our God day and night" (Rev. 12: 10). (See also Zech. 3: 1 and Eph. 6: 12, R. V.) An accuser's place is in court. An advocate's place is also in court. His business is to meet the accusations brought against his client. Jesus, as our Advocate, is before the Father's presence meeting Satan's accusations. If we, as reconciled to the Father "through the blood of his cross," commit sin, Satan at once brings accusation against us; and Jesus, our Advocate, pleads the prevailing efficacy of His shed blood in our behalf, and for His sake the Father forgives. Therefore, if we have committed our way unto the Lord, to trust also in Him that He may bring it to pass (Psa. 37: 5), we can say with entire confidence, "I know him whom I



have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (1 Tim. 1:12). Our Advocate can never lose a case: the Father hearest Him always (John 11:42).

It should never be forgotten that the believer who has committed sin is required to confess it (Psa. 32:5) and forsake it (Prov. 28:13), as a condition to forgiveness. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Since the converse of a proposition is as true as that which is affirmed, if we do not confess and forsake our sins, He will not forgive, since His advocacy is promised on that condition.

### THIRD. LORD.

"For to this end Christ died, and lived again, that he might be Lord of both the dead and the living"—Rom. 14:9.

Jesus, as Lord, asserted His omnipotent power while on earth many, many times, in the wonderful life He lived. How marvelously He made things seen and unseen minister to the needs of the needy about Him! Did they need healing? His word and touch wrought instant cure. Were they hungry? At once the few loaves and fishes became more than enough for the thousands that followed Him. Were they affrighted because of the howling tempest and angry sea? At one word from Him there was a great calm. This same Almighty One is our Lord! Why should we fear? "Even the winds and the sea obey him." Why should

we be troubled? "My God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil. 4:19). Why should we falter or doubt? "We know that all things work together for good to them that love God" (Rom. 8:28).

But better still, He is Lord of "the dead," as of the living. He grappled with death, and conquering him arose from the grave, having "brought life and incorruption to light through the gospel" (2 Tim. 1:10). He said, "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1:17, 18); therefore the convert can exultingly say, "O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:55.) When Jesus was upon the earth no one ever died in his presence; and whenever he came into the presence of those who were dead they immediately came back to life and went about their usual business. No wonder, therefore, when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). He is thus, to the very last, "Lord of both the dead and the living." "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:8). "O Lord, our Lord, how excellent is thy name in all the earth" (Psa. 8:9).



## FOURTH. BROTHER.

“For whosoever shall do the will of my Father which is in heaven, he is my brother.”—Matt. 12 : 50.

Jesus is, in the Scriptures, again and again declared to be “the Son of God.” Believers are also again and again declared to be “sons of God.” “For ye are all sons of God, through faith in Christ Jesus.” Therefore, all that Jesus is heir to, the convert is also heir to. How intimate and endearing is this relation! and with what confidence should we go to Him in all the hours of our need! The convert should also ever remember that his “Elder Brother” is always present with him, and cultivate the habit of communing with Him.

## FIFTH. FRIEND.

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”—John 15 : 15.

The natural law makes brothers after the flesh devoted to each other. But, “There is a friend that sticketh closer than a brother” (Prov. 18 : 24); “A friend of publicans and sinners” (Matt. 11 : 19).

Our brother after the flesh may want to help us in a time of need, but not have the means to do so. “But my God shall supply all your need, according to his riches in glory, by Christ Jesus” (Phil. 4 : 19).

Our brother in the flesh may be minded and able to help us, but continents and seas may separate. Our God is not gone on a long journey. “Am I a God at hand, saith the Lord, and not a God afar off?” (Jer. 23 : 23.)

Our brother in the flesh may not want to help us even when we are in need; he may be at variance with

us. But, "The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6).

Our natural brother may not sympathize with us in time of trouble. But our Elder Brother is "touched with the feeling of our infirmities."

Our earthly brother cannot go with us "through the valley of the shadow of death." Our Friend, the Lord of life and glory, can, and will, if we trust Him (Psa. 23:4).

Our brother in the flesh is powerless to deliver us from the king of terrors. But He that is for us has conquered death and the grave and hast "the keys of death and of Hades.

Our natural brother cannot justify and cleanse us from sins, and present us "faultless before the presence of his glory with exceeding joy" (Jude 24). Our unfailing Friend can, and will, if we are true to Him.

That which we as servants may not know, as friends, we may and will know. "The secret of the Lord is with them that fear him" (Psa. 25:14); and, as friends, the Lord will reveal the deep things of God unto us. If we are faithful as servants, and prove ourselves thereby to be deserving of confidence, He will be our true and unfailing friend. "Ye are my friends, if ye do the things I command you" (John 15:14).

#### SIXTH. SHEPHERD.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."—Psa. 23:1-3.

A sheep is the dumbest and most defenseless of an-



imals. God again and again likens the sinner to a sheep. If left to himself he knows not what to do for salvation, or where to go for safety; and is wholly unable to defend himself against his fierce, tireless, and unpitying adversary—the devil. “All we, like sheep, have gone astray” (Isa. 53:6); and “Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour” (1 Pet. 5:8). If left to himself the sinner must perish.

Hence Jesus, as the Shepherd, “came to seek and to save that which was lost” (Luke 19:10).

He is the SMITTEN SHEPHERD (Zech. 13:7). “I lay down my life for the sheep” (John 10:14).

He is the GOOD SHEPHERD (John 10:11). He “giveth his life for the sheep.”

He is the GREAT SHEPHERD (Heb. 13:20). “To him the porter openeth” (John 10:3).

He is the CHIEF SHEPHERD (1 Pet. 5:4). “All that came before me are thieves and robbers” (John 10:8).

He is MY SHEPHERD (Psa. 23:1). Therefore I commit all to Him and will gladly follow where He leads.

A sheep has two marks or characteristics. Jesus said, “He goeth before them, and the sheep follow him: for they know his voice” (John 10:4). “The sheep FOLLOW him”—FOOT MARK. The closer we follow Him, the easier it is to follow, and the less likely we are to wander; and the more certain shall we be known as His sheep. The sheep “know His VOICE”—EAR MARK. The more His voice is in our ear, the less will we care for the music of this world; and the more cer-

tain will we be guided in safety into "green pastures" and "beside the still waters."

#### SEVENTH. KING.

"Our Lord Jesus Christ : which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."—1 Tim. 6 : 14, 15.

As Son of God, Jesus is by right heir to the throne of the universe. "But of the Son he saith, Thy throne, O God, is forever and ever" (Heb. 1 : 8). As Son of David, He is heir to David's throne. Concerning David's throne God's covenant with David declares, "I will stablish the throne of his kingdom forever" (2 Sam. 7 : 13.) Concerning Jesus's relations with David's throne it is said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever" (Isa. 9 : 6, 7). In the annunciation it was said to Mary, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1 : 31-33). "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this



end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18: 37). On the "Day of Pentecost," Peter, speaking by the Holy Ghost, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2: 29-32). When poor blinded and misguided Israel rejected Jesus, He said: "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13: 34, 35).

Jesus said, "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18). "But now we see not yet all things subjected to him" (Heb. 2: 8). "Him hath God exalted with his right hand to be a Prince" (Acts 5: 31). He is a Prince and has kingly rights, and "shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72: 8). The kingly rights of Jesus are denied

and His authority disregarded by a vast majority of the human family. Satan is "the god of this world" and rules in the hearts and lives of "the children of disobedience." But it will not always be so. After the opening of the seventh seal, and the seven trumpets and seven thunders have sounded, a time yet future, "there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever. . . . saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign" (Rev. 11: 15-17). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem" (Isa. 24: 23). "And I saw heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that it should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. 19: 11-16). Though despised and rejected by



the many, He will one day assert His regal rights, and no one will then dare dispute the sway of His imperial scepter. Then we who have been with Him in humiliation shall reign with Him in the glory. "If we endure, we shall also reign with him" (2 Tim. 2:10). "And Jesus said unto them, Verily I say unto you, that ye that have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne" (Rev. 3:21). "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto God a kingdom and priests; and they reign upon the earth" (Rev. 5:9, 10). "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever" (Rev. 22:5).

The convert should in this connection read carefully Luke 19:12-27. And yet while here in this life and age, he should never forget that Jesus is even now King of saints; and yield to Him the homage of His supreme love, and the uncompromising devotion of His life. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

## CHAPTER VI.

### **The Convert's Relations to the Holy Spirit.**

“He shall glorify me : for he shall receive of mine, and shall show it unto you.”—John 16 : 14.

THE Holy Spirit is one with the Father and the Son in essence and all the attributes belonging to the Godhead. He is the executive of the Godhead. We see this in all the works of God from creation to the culmination of the kingdom. He is the only person of the Godhead upon earth. God the Father is upon the throne in the midst of the heavens. God the Son is at the right hand of the Father as Advocate and High Priest, “Whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began” (Acts 3:21); meanwhile, since the Day of Pentecost, the Holy Spirit has been upon earth, to “convict the world in respect of sin, and of righteousness, and of judgment” (John 16:8); to accomplish the regeneration and new birth for all repenting and believing souls; to dwell in believers and direct in all the work of God’s people, to the glory of God the Father. This is the dispensation of the Spirit.

Jesus was subject unto the Holy Spirit in all things, that He might “fulfill all righteousness.” “In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the



sins of the people” (Heb. 2: 17). Notice what a striking analogy there is between the relations of the Holy Spirit to the perfect human nature of Jesus and his relations to those who are “made partakers of the divine nature.”

Jesus, as man, born of the Spirit: Matt. 1: 18, 20; Luke 1: 35.

Converts born of the Spirit: John 3: 5, 6, 8; Titus 3: 5-7.

Jesus anointed with the Spirit: John 1: 32, 33; Acts 10: 38.

Converts anointed with the Spirit: 1 John 2: 20, 27.

Jesus sealed by the Spirit: John 6: 27.

Converts sealed by the Spirit: Eph 1: 13; 2 Cor. 1: 22; 5: 5.

Jesus led by the Spirit: Matt. 4: 1.

Converts led by the Spirit: Rom. 8: 4, 14; Gal. 5: 16-18.

Jesus acted by the Spirit: Matt. 12: 28; Luke 4: 14, 18; John 3: 24; Acts 1: 2.

Converts to act by the Spirit: John 7: 38, 39; Acts 1: 8; Rom. 8: 26.

Jesus justified in the Spirit: 1 Tim. 3: 16.

Converts justified in the Spirit: 1 Cor. 6: 11.

Jesus offered Himself by the Spirit: Heb. 9: 14.

Converts offer themselves by the Spirit: Rom. 15: 16.

Jesus was raised by the Spirit: Rom. 8: 11; 1 Pet. 3: 18.

Converts to be raised by the Spirit: Rom. 8: 11; John 6: 63.

The Spirit abode upon Jesus: John 1: 32.

The Spirit abides upon Converts: 1 Pet. 4: 14.

Seeing thus, how completely the convert is identified with Jesus in the Spirit, it remains for him to “walk in the Spirit, and . . . not fulfill the lust of the flesh.”

#### FIRST. AS CONVICTOR.

“Now when they heard this, they were pricked in their heart.”—Acts 2: 37.

Jesus said of the Holy Spirit, “When he is come, he will convict the world in respect of sin, and of righteousness, and of judgment” (John 16: 8). He will convict unchristian people of sin—one particular sin. He Himself tells us what sin it is—“of sin, because they believe not on me;” a sin that no one, if left to himself, will ever admit is a sin, though it makes God a liar (1 John 5: 10), and is, in essence, the root of all sins. The man who commits murder needs not the Holy Spirit to convict him that it is a sin: he knows it. He who steals knows it is a sin, without the Holy Spirit’s enlightenment. The man who gets drunk and cruelly beats his wife and children knows that his conduct is sinful, without the Holy Spirit’s help. But the sin of rejecting Jesus as Saviour and Lord; of disbelieving “the record God gave of his Son,” though the most heinous of all sins, will never be so understood and believed unless the Holy Spirit shall “convict of sin . . . because they believed not on me.” Jesus was “manifested to put away sin by the sacrifice of himself” (Heb. 9: 26). Having, therefore, dealt judicially with our sins, “nailing” them “to his cross,” there is nothing against the unsaved man, “the bond written in ordi-



nances" having been "blotted out" (Col. 2: 14). All of this was accomplished for us at infinite cost. God subjected His royal Son to such contempt and ignominy, such revilings and sufferings, as were never visited upon any soul of man. And it was all because He loved us, and that we "should not perish, but have everlasting life." Now then, when the unsaved man refuses to believe all this and submit himself to the authority of heaven, as every unchristian soul who has ever heard the Gospel message does, he commits the one sin of which the Holy Spirit is sent to convict the world. Jesus said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18). Unbelief is therefore the condemning sin. For though Jesus "Bore our sins in his body upon the tree," yet is it necessary that we should repent and believe in order that we may have the benefits of redemption. If we refuse to believe, "God shall take away his part from the tree of life, and out of the holy city, and from the things written in this book" (Rev. 22: 19). That is to say, if we refuse to believe, all that God has purchased for us "through the redemption that is in Christ Jesus" is made void and we must perish in our sins; and the wrath of God shall be visited upon us, not because of our sins, but because of the one greatest of all sins—unbelief. "He that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3: 36). God loves the vilest sinner. The proof is found in the gift of His Son; but when the sinner rejects His Son, this, and this alone, kindles the wrath of

God against that sinner. But man can never realize how vile and great a sin is unbelief without the Holy Spirit's help. And He will convict all unchristian souls, who are sincerely desirous of knowing the truth, and will abandon themselves immediately, unconditionally, and irreversibly to its requirements.

He will also convict the world "of righteousness, because I go to the Father." "The law is holy, and the commandment holy, and righteous, and good" (Rom. 7:12). Therefore nothing short of exact conformity to the law, and absolute obedience to the commandments, can satisfy the demands of justice, since justice, of necessity, must be inexorable in her demands. Jesus is the only one who perfectly obeyed, or kept the whole law. "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4). The proof of this is given in His return unto the Father. He said, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

He will likewise convict the world "of judgment, because the prince of this world hath been judged." Not of "judgment to come," but of judgment already accomplished. Satan is "prince of this world." He is a usurper. He "now worketh in the children of disobedience." He has no right to rule in the life of anyone. "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13); and thus we "are bought with a price: glorify God therefore in your body" (1 Cor. 7:20). Satan is waiting the day of his doom, having been judged and sentenced by the Judge Eternal. Why then should any man suffer him



to rule in his life? or even, for one moment, to acknowledge his claims? Jesus alone has authority; and men everywhere should recognize it, and submit themselves to Him, as rightful ruler.

It belongs to the office of the Holy Spirit to convince the world "of sin, of righteousness, and of judgment;" and He will surely perform this work for all who will be taught of Him.

#### SECOND. AS REGENERATOR!

"The washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

It also belongs to his office to accomplish the regeneration and new birth in the case of all who will repent and believe. Jesus said, "Except a man be born anew, he cannot see the kingdom of God" (John 3:3). "But as many as received him, to them gave he the right to become children of God, even to them that believed on his name: which were born, not of blood (that is, by the law of natural descent), nor of the will of the flesh (that is, by human device), nor of the will of man (that is, by human desire), but of God" (John 1:12, 13). Jesus Christ can be believed and received in no other way than through the word of truth by the Holy Spirit. Jesus said, "The words that I have spoken unto you are spirit, and are life" (John 6:63). The words of life contain the germs of the new nature; and if they are received into the mind and heart by a repenting and believing soul, one who believes them with unquestioning faith, and submits, whole-hearted and irreversibly to their authority, just as good seed planted in good soil, under the influence of rain and sunshine,

will germinate and spring up to reproduce itself; just so, under the influence of the Holy Spirit, will the words of life germinate and issue in the new birth, and that believer pass out of death into life, saved “through the washing of regeneration and renewing of the Holy Ghost” (Titus 3:5). It is of God—“Of his own will he brought us forth by the word of truth” (James 1:18); we having “received with meekness the implanted word, which is able to save your souls” (James 1:21); “having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever” (1 Pet. 1:23). We may not formulate the law of the Spirit’s operations, since God’s ways and thoughts are as much above man’s as the heavens are higher than the earth (Isa. 55:89); so then, when Nicodemus asked the Saviour, “How can a man be born when he is old?” Jesus made answer, “The Spirit (*to pneuma*) breatheth where he will and thou hearest his voice, but canst not tell whence he cometh, nor whither he goeth: thus it is with every one that is born of the Spirit” (*to pneuma*) (John 3:8).

Having thus briefly considered the work of the Holy Spirit in conviction, and the regeneration and new birth, let us next examine into His work with and for the child of God, and the convert’s relations to Him.



## CHAPTER VII.

**The Convert's Relations to the Holy Spirit.**  
—(*Continued.*)

## THIRD. AS WITNESSER.

“And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.”—Gal. 4:6.

“BECAUSE ye are sons.” Not in order that ye may become sons, nor yet that ye may know ye are sons; “For ye are all sons of God, through faith, in Christ Jesus” (Gal. 3:26). “Ye ARE sons,” because ye have believed on Jesus Christ with the heart; and ye KNOW “ye ARE sons” because God’s Word says so, over and over again; and this is how we know it: “These things have I written unto you, that ye may KNOW that ye have eternal life, even unto you that believe on the name of the Son of God” (1 John 5:13). A witness is for confirmation. Therefore, “BECAUSE ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.”

There are those who teach, You are not to believe you are sons until you feel it. This is wholly unscriptural and tantamount to saying, Do not believe what God says about it. Such teaching, if accepted, will surely lead into the mazes of uncertainty, the cherishing of false hopes, and to despair. That our feelings are affected by the operations of the Holy Spirit in witnessing is doubtless true; but our feelings are influenced by so very many things that they are wholly unreliable as authority in this matter, and

so capricious as to be not even a trustworthy monitor.

Let us now turn to God's Word and find what it teaches concerning this matter. Jesus said, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine, therefore said I, that he taketh of mine, and shall declare it unto you" (John 16:13-15). Jesus alone is the Saviour—the "uttermost" Saviour. The Holy Spirit will speak from Him, guiding into all the truth, and revealing Him in all His glorious offices as Saviour to the "willing and obedient" soul. Not, however, apart from what the Word tells us of Him; for by the Word alone do we have this information. But it is not in "words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2:13, 14). Therefore is it written, "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne



concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:9-13).

But it may be asked, How is one to know when the Spirit witnesses to the fact of sonship? In Gal. 5:22, 23, we are told, "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance;" and elsewhere, patience, virtue—which is courage—and knowledge: twelve fruits spoken of as "fruit." "By their fruits ye shall know them." It is the proper, and therefore safe, way to "Try your own selves, whether ye be in the faith" (2 Cor. 13:5). Let us see:

FIRST. LOVE. Before you were a son of God, you did not love God; you did not love His Word; you did not love His people; but you loved the ways of unrighteousness. Now you love God; you love His Word; you love His people; and you know it if you do. For while we may not formulate the law of the operation of love, yet do we know we love, if we do. Therefore, if we love God and the things of God, we know the Spirit bears witness to our spirit that we are the children of God, for "the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us" (Rom. 5:5).

SECOND. JOY. Before you were "born again" you knew nothing of joy. You found a certain kind and

amount of pleasure in many things, but no joy. Your soul was unsatisfied with the things of time and sense; for since it is created in God's image, nothing but God can satisfy all its deep thirst, and hunger, and yearning. "The Lord is my portion, saith my soul" (Lam. 3:24); and "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). You came to understand these statements somewhat, when you "passed out of death into life"—awakening from spiritual death into the likeness of Christ; "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost (Rom. 14:17); for "the God of hope" had filled "you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost" (Rom. 15:13). By the joy of your soul you know the Spirit witnesseth to the fact of sonship.

THIRD. PEACE. Once you were an enemy of God by wicked works. You learned that Jesus had "made peace through the blood of his cross. . . . And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him" (Col. 1:20-22); and you laid down the weapons of your unequal strife, and surrendered at discretion, to be made conformable to the revealed will of God, and you have since had "peace with God through our Lord Jesus Christ." The war is over and your "fellowship is with the Father and with his Son Jesus Christ." And it is all through the Spirit. If you have "the



peace of God, which passeth all understanding," you certainly know you have the "witness of the Spirit."

FOURTH. LONG-SUFFERING. "Love suffereth long, and is kind." It is the grace of forbearance. Some one does you a gross wrong. You have no desire to be revenged, to return "evil for evil." It was not always so. According to the law of the natural man you would quickly resent the wrong, and pay the one who wronged you back with interest, many fold, kind for kind. Something must have taken place in your life. You have a wholly different spirit and mind from what you once had. The change has indeed been radical. Who but the Holy Spirit could work such a change? It is proof of His witnessing.

FIFTH. KINDNESS. You may find, also, even a higher form of "the law of the Spirit of life in Christ Jesus" operating in your life. It manifests itself in the grace or fruit of kindness, wherein you can "love your enemies, do good to them that hate you, bless them that curse you," and "pray for them that despitefully use you" (Luke 6: 27, 28). This is wholly unnatural, and is the very highest form and most heavenly aspect of the Christ life. If it manifests itself in your life it is a demonstration of the glorious fact that the "Holy Spirit witnesses to our spirit that we are the children of God."

SIXTH. GOODNESS. "For I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7: 18). Jesus said, "One there is who is good." Because of this, doubtless, Paul said, "And have no confidence in the flesh" (Phil. 3: 3). Jesus went about doing good.

His great, loving heart was continually burdened because of the sorrows and sufferings He saw on every hand while among men; and He gave Himself ceaselessly to the work of relieving them. Have we the same spirit? Are we bearing like burdens and doing like work? If so, it is because of the Spirit's witnessing.

SEVENTH. FAITH signifies faithfulness. Faith is not faith if we believe to-day and disbelieve or even doubt to-morrow. Faith is the confidence of things hoped for, the demonstration of things not seen. Faith is the very highest form of knowledge. At its root is faithfulness. "Faith cometh by hearing, and hearing by the word of God." "Jesus therefore said, . . . If ye abide in my word, then are ye truly my disciples" (John 8:31). Of course, there goes with this the fact of fidelity to every trust and duty, since "faith without works is dead" (James 2:20). Therefore, if you find you have an unquestioning faith in God, and are asking, "Lord, what wilt thou have me to do?" and are doing your best to "glorify God in your body," you may be sure you have "the witness of the Spirit."

EIGHTH. MEEKNESS. "He will beautify the meek with salvation" (Psa. 149:4). "The meek shall eat and be satisfied" (Psa. 22:26). "The meek will he guide in judgment" (Psa. 25:9). "The meek shall inherit the earth." "The meek shall . . . be glad" (Psa. 69:32). "The Lord lifteth up the meek" (Psa. 147:6). "The meek shall increase their joy" (Isa. 29:19). "The ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4). Be-



fore you were a believer you may have been irascible, ruled by a hot temper. Now you rule it, and instead have "a meek and quiet spirit." Without doubt it is the work of the Holy Spirit.

NINTH. TEMPERANCE is a fruit of the Spirit. Its meaning is not limited to abstinence from the use of intoxicating liquors. One may be intemperate in what he eats, in what she wears, in what they say. The temperance mentioned here is that self-restraint and control that ever characterized the life of our Saviour, by which the whole life is dominated by the law of the Spirit of life in Christ Jesus." Is your life thus ordered? If so, then it must be because the Holy Spirit is bearing witness.

TENTH. PATIENCE. Before you became a Christian the burdens, sorrows, conflicts, and trials of life vexed and worried you, and caused you to murmur and complain at your hard lot in life. How is it now? Have you learned that God "doeth all things well?" that "All things work together for good to them that love God, to them who are the called according to his purpose?" (Rom. 8:28), that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening whereof all have been made partakers, then are ye bastards, and not sons" (Heb. 12:6-8). Are you bearing the burdens laid upon you, without complaint? Are you patiently enduring the trials and conflicts of life as "a good soldier of Jesus Christ," and

unmurmuringly the sorrows and sufferings of your lot? Well, "Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (James 1:4). Patience is a fruit of the Spirit.

ELEVENTH. VIRTUE—or courage—is also a fruit of the Spirit. Before you became a "son of God through faith in Christ Jesus" you were morally a coward. You were fearful to meet a minister of the Gospel, lest he would speak to you about your soul's salvation. In times of revival you would absent yourself from the meetings if you thought anyone was at all likely to speak to you on the subject of the Christian religion. And when at last you resolved to take a stand for Christ you remember how your heart went faster and you trembled as with palsy. The fear of man terrorized you. Has that all gone? Are you a good brave soldier of Jesus Christ? No fear of man any more? Ready to do your part for the Master, willingly and gladly? Well, since "perfect love casteth out fear" (1 John 4:18), you must have been "made perfect in love." What stronger proof could be given that the Spirit witnesses to the fact of your sonship?

TWELFTH. KNOWLEDGE. Before you were a Christian, "being ignorant of God's righteousness, you went about to establish your own righteousness," as the Pharisee of old (Rom. 10:3). But you were convinced "of sin and of righteousness and of judgment" (John 16:8). You came to know that in you, that is, in your flesh, dwelleth no good thing (Rom. 7:18); that Jesus had become "the end of the law unto righteousness to every one that believeth" (Rom. 10:4).



The Word of God was opened to you. You came thereby to know the meaning of the words, "Faith cometh of hearing, and hearing by the Word of God" (Rom. 10:17); and to understand how it is that "Faith is the assurance of things hoped for, the proving of things not seen" (Heb. 11:1). You believed on the Lord Jesus "with the heart unto righteousness, and with the mouth made confession unto salvation" (Rom. 10:8-10); and now you can truthfully and with confidence say, "I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12).

And so it is that "By their fruits ye shall know them;" "For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ" (2 Pet. 1:8).

#### FOURTH. AS SEALER.

"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."—Eph. 4:30.

Sealing is that which makes a document genuine. One may possess a government bill, printed upon genuine government paper, and signed by the proper officials; but, until the little red seal of the United States Government is stamped upon it, its value is only that of waste paper. As soon as it receives the impress of that seal it is worth the amount in kind of coin indicated upon it. One may call himself a Christian, may belong to an orthodox church and pass for a Christian among men, and yet in fact not be one, and be rejected at the bar of God's judgment. "If any man

have not the Spirit of Christ he is none of his" (Rom. 8:9). Therefore, the question, "Did ye receive the Holy Ghost when ye believed?" (Acts 19. 2,) is one of great and far-reaching importance.

#### FIFTH. AS EARNEST.

"In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance," etc.—Eph. 1:13, 14.

In law earnest money is first payment—that which binds the contract. That is, if I agree with a man to give him a certain sum for a certain piece of property, and then pay him ten dollars of the amount, that binds the bargain; the property is then mine in law. The ten dollars in such a case is called earnest money. To every one who "commits" himself "unto the Lord," to "trust also in him," God has promised to "bring it to pass" (Psa. 37:5). He has promised to "guard that which" is "committed unto him against that day" (2 Tim. 1:12). He has entered into covenant with the believer to give him victory over death, the grave, and hell (1 Cor. 15:51-57; Rev. 20:11-15; 7:13-17), and bring him at last into possession of the heavenly inheritance. (See John 14:1-3.) The gift of the Holy Ghost binds the agreement. And also "By two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek" (Heb. 6:18-20).



## SIXTH. AS TEACHER.

“The Holy Spirit, whom the Father will send in my name, he shall teach you all things.”—John 14 : 26.

Even though we have the Word of God, which contains all we need to know of God’s will concerning us and the responsibilities under which we rest to Him and our fellow-men, and study the same carefully, critically, and with utmost diligence, yet is it a sealed book unless the Holy Spirit teaches us. “For the letter killeth, but the Spirit giveth life” (2 Cor. 3:6). “The Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged” (1 Cor. 2: 10-14). Jesus said, “He shall take of mine, and shall declare it unto you,” and “guide into all truth.” It is also said in 1 John 2: 27, “The anointing which ye received of him abideth in you, and ye need not that any teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.”

## CHAPTER VIII.

**The Convert's Relations to the Holy Spirit.**—(*Continued.*)

## SEVENTH. AS SANCTIFIER.

“This is the will of God even, your sanctification.”—1 Thess. 4 : 3.

To begin with, let us note two things: FIRST. Sanctification is enjoined upon believers: “Like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy” (1 Pet 1 : 15, 16). Therefore it is not optional with us; believers are under obligations to be holy: God commands it. To refuse is to disobey Him; and that is sin. As believers we must conform to the plainly revealed will of God. And “This is the will of God, even your sanctification

SECOND. We cannot be used of God unless we are sanctified. “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master’s use, prepared unto every good work” (2 Tim. 2 : 21). In Exod. 29 : 44 we are told, “I will sanctify the tabernacle of the congregation, and the altar: I will sanctify both Aaron and his sons, to minister to me in the priests’ office.” In John 17 : 19 Jesus said, “And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.” Now then, since the tabernacle and the altar could not be used of God unsanctified, and Aaron and his sons were not fit “to minister . . . in the priests’ office” until sanctified, and the Master Himself deemed it neces-



sary to be sanctified that He might "fulfill all righteousness," surely we have no sufficient grounds for believing that God can or will use us if we refuse to be sanctified, especially since it is His will that we should be. Doubtless God can and does overrule in an unsanctified life in the interests of His Church and people; but I am equally certain that He does not rule in such a life. He does not use an unsanctified instrument.

Since there is much ignorance among believers as to what is the real meaning of sanctification, and not a little prejudice against it, it will be doubtless well for us to define ourselves that we may be understood. First, then: Primarily and fundamentally sanctify means to separate, to set apart. In the Old Testament the Hebrew word *Quadesh* is almost invariably rendered into three English words, viz., "holy," "consecrate," and "sanctify," which words are therefore very properly used interchangeably. The same is true in the New Testament save as to the word "consecrate," the Greek words *Hagios* and *Hagiasō* being rendered "holy" and "sanctify" and meaning to separate, to set apart. Therefore, we understand that "sanctify" means to separate, to set apart. A number of the epistles are addressed "to the saints," etc. The word "saint" is from the Latin word *sanctos*, which means one set apart or separated. The believer who is wholly given up to God to be conformed unto His revealed will is sanctified, is holy, is a saint.

There is a secondary aspect of the case. It has to do with the moral state of the believer. The late Professor A. A. Hodge, of Princeton, once said, "If the will

as to the moral state is conformed to the law of God, then the man will be without sin." In justification we are delivered from the guilt of sin. In regeneration we are delivered from the pollution and defilement of sin—"a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). In sanctification we are delivered from the domination of sin, that it should not "reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

Another thing that should be clearly understood is this: The believer's judicial standing before God is one thing, and his moral state among men quite another. Unless this is properly understood and recognized, confusion and trouble will surely follow, and the believer will, in all probability, become a legalist, toward which we are all naturally inclined. "The law is holy, and the commandment holy, and righteous, and good." The law requires absolute obedience. No man ever kept the whole law absolutely. Jesus, however, because of His perfect obedience, "is the end of the law unto righteousness to every one that believeth" (Rom. 10:4). The whole case is thus clearly stated in Rom. 3:19-29: "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness through



God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by the law of faith. We reckon therefore that a man is justified by faith apart from the works of the law." When God justifies the believer he becomes as guiltless as though he had never sinned. Therefore, judicially, he may very properly say, "As he (Jesus) is, even so are we in this world" (1 John 4:17). It is all put to Jesus's account, and thus the believer becomes as guiltless before God as the merciful Saviour. Praise His glorious name! we are presented "perfect in Christ Jesus:" . . . "holy and unblamable (without spot) and unreprouvable (without charge) in his sight" (Col. 1:28, 22); "set before the presence of his glory without blemish in exceeding joy" (Jude 24). "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

The believer's moral state is quite another thing. Morally he is necessarily imperfect. John Wesley once said: "I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. And these mistakes will frequently occasion something wrong in our temper, words, and actions. For want of better bodily organs, they must at times think, speak, and act wrong. Therefore 'sinless perfection' is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions." The holiest of men, as certainly as they know themselves and the teaching of the Word of God, and are honest, will admit that, as to the moral state, they are imperfect and fail to measure up to all the requirements of God's holy law. But with all our ignorance, weakness, and imperfections, if we sincerely believe and trust Him, are we presented "before the presence of His glory without blemish in exceeding joy." "We are not under law, but under grace. What then? Shall we sin, because we are not under law, but under grace? God forbid" (Rom. 6: 14, 15). The divine injunction is: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin



shall not have dominion over you" (Rom. 6: 11-14). Now then "in sanctification of the Spirit and belief of the truth" believers are delivered from the domination of sin and enabled to "adorn the doctrine of God our Saviour in all things;" to live "holily and righteously and unblamably" toward them that believe. God's "grace is sufficient." He requires nothing of us that is unreasonable and impossible. Therefore all He would have us be we may be, and are under solemn obligations to be. Let us then abandon ourselves utterly to Him, and irreversibly. If we do, and stand by it, even though we are imperfect and come short of all He requires of us, and are "unprofitable servants," yet is our judicial standing before Him absolutely perfect; and we can trust and rejoice "what time we are afraid."

But some one asks, "But if we sin, then what?" "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins" (1 John 2: 12); and, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9); and, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). But it is again asked, "But suppose the believer will not uncover, confess, and forsake his sins, then what?" I make reply, He will do so as surely as he is really and truly a child of God; or, if this be not so, he will lose communion and fellowship with his Heavenly Father; and, if he persists in his sins, he will be cast away and perish. (See

Ezek. 18:24; John 15:2; Rom. 11:21, 22; Col. 1:21-23; Heb. 6:4-6; and 10:26-30.)

If a believer commits sin, as soon as he is conscious of it sorrow will fill his heart; and that sorrow will lead to repentance, confession, belief, and forgiveness. If he has no sorrow for his sin it is conclusive proof that he is not a child of God at all.

And so it is that to the believer there is imputed "a righteousness" not his own, on the sole ground of which he becomes righteous and is justified before God.\* When he is sanctified grace is imparted for right living and service, and he glorifies God in his body, which grace comes in answer to the prayer of faith.

#### THE MANNER OF SANCTIFICATION.

FIRST. It is God who sanctifies: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved active, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5:23).

SECOND. It is in Christ: "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification," etc.

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\* I have heard some advocates of sanctification ridicule the doctrine of imputed righteousness until the cold chills ran over me and I was led to think they "counted the blood of the covenant wherewith he was sanctified (?) an unholy thing." The doctrines of grace are all systematically presented in the Epistle to the Romans. The key word to the epistle is "righteousness." The epistle forms an archway across the chasm that separates the sinner from God, across which both Jew and Gentile may safely pass. The keystone to the arch is the fourth chapter. In this chapter the word *logizomai* occurs thirteen times. Thrice it is rendered "counted," five times "reckoned," and six times "imputed." Remove that word from the chapter and the keystone drops from the arch and the archway collapses; for if there is not imputed to the sinner "a righteousness" wholly apart from his own, he can never cross the chasm—he must perish.



(1 Cor. 1:30). The grace of God in sanctification is a blessing in the heart and life. To call it a "second blessing," however, is misleading, or apt to be so. We are never taught in the Bible to seek after a second blessing; indeed, we are even never taught to seek after sanctification. We are, however, taught to seek after the Blessor, the Sanctifier, and the Father will "with him freely give us all things."

Whenever I was absent from home for any considerable time, as in my work I often am, and was about to return, I would cast about to see what I could take to my children that would please them. When one of them was four or five years old, she would watch for me, knowing the time I was expected to arrive. Seeing me coming, she would run to meet me, and jumping into my arms would give me a hug and kiss and then right away ask, "What did you bring me?" this troubled me a little, for it seemed as though she thought more of what I brought her than of me. So one day when she thus met me and asked, "What did you bring me?" I replied, "Only myself this time." Her countenance fell; but, after looking into my eyes a few moments, she understood it all, and giving me an extra hug and kiss said, "Well, anyhow, Father Munhall, I think a heap more of you than anything you ever brought me." Never mind about the blessing and joy of His gifts. He is far "fairer than the children of men," and will be "all and in all" to us if we abandon ourselves utterly to Him.

THIRD. It is of the Spirit. "God chose you from the beginning unto salvation in sanctification of the

Spirit and belief of the truth" (2 Thess. 2: 13). "Being sanctified by the Holy Ghost" (Rom. 15: 16). The temple of Solomon was not sanctified until the "cloud of glory filled it." Even so when the believer is "filled with the Spirit" is he also sanctified, "For we are a temple of the living God; even as God said, I will dwell in them" (2 Cor. 6: 16). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16). "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God?" (1 Cor. 6: 19.)

FOURTH. It is in and through the truth: "Sanctify them in the truth: thy word is truth" (John 17: 17). "Sanctification of the Spirit and belief of the truth." Believers are commanded to "Believe not every spirit, but prove the spirits." Like the Bereans, "Examining the Scriptures daily, whether these things are so;" proving "all things; hold fast that which is good." "For we can do nothing against the truth, but for the truth" (2 Cor. 13: 8). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). If one thinks he has the experience or blessing of sanctification let him never trust it, but bring it to the test of the Scriptures; and, if it is in agreement with their plain statements, rejoice and give God the glory. If there is not correspondence abandon the experience or theory of it; for in such a case it is of Satan. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead



astray, if possible, even the elect" (Matt. 24:24). Do this, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

FIFTH. It is by faith: "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:3-5.) Like everything that is of grace, it is by faith. Now then, what is required of the believer? and how shall he go about it?

In 2 Sam. 8:11 it is said: "Which also King David did dedicate unto the Lord." The word here rendered "dedicate," is *Quadesh*—"sanctify." Reference is here made to the fact that King David gave the "vessels of silver, and vessels of gold, and vessels of brass" that Joram brought him a gift from Toi, his father, together "with the silver and gold that he had dedicated of all nations which he subdued," unto the Lord, to be used in ornamenting and beautifying the temple that his son Solomon was to build.

In Lev. 27:28 we are told, "Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord."

In Gal. 2:20 we read, "I have been crucified with Christ." In 2 Cor. 5:14 it is said, "That one died

for all, therefore all died." Rom. 6:6 reads as follows: "Knowing this, that our old man was crucified with him." That is to say, the sinner was put to death in the person of Jesus Christ, who "by the grace of God" tasted "death for every man" (Heb. 2:9).

Now then, the believer who responds to the exhortation of Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God; which is your reasonable service," "dedicating" himself unto God, that he may be "devoted" to such uses and services as the Master may appoint him to, and looking unto the uplifted Christ, by faith, reckons himself "to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord" (Rom. 6:11); that is, abandoning himself utterly to God, accepts with unquestioning faith as true the statements of the sacred scriptures that he was put to death judicially in the person of the one who was "offered for our offenses"—that believer is sanctified; and so long as he abides trustfully and unwaveringly in that attitude and faith will remain sanctified.\*

### RESULTS OF SANCTIFICATION.

FIRST. SEPARATION. "Wherefore come out from among them, and be ye separate, saith the Lord"

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\* Read the seventh and eighth chapters of Romans. While reading remember that the first thirteen verses of the seventh chapter are descriptive of an unrenewed man, and the rest of the chapter describes a Christian trying to live under the law. Get away from both of these experiences—condemnation and legalism. Get into the eighth chapter; but even then do not forget that the law of God is opposed to the law of sin and death; opposed to the "law in my members," and "the law of my mind;" and all opposed to "the law of the Spirit of life in Christ Jesus" (verses 6-8); and rejoice evermore in the Spirit, glorying "in Christ Jesus, and have no confidence in the flesh."—Phil. 2:3.



(2 Cor. 6: 17). The sanctified man will disassociate himself from the world's companionships, and disentangle himself from the affairs of the enemies of his Lord and Master, following the example of his Master, who was "holy, guileless, undefiled, separate from sinners" (Heb. 7: 26).

SECOND. LOVE OF THE WORLD GONE. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15). Being sanctified, "the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us" (Rom. 5: 5); and having "set your mind on the things that are above, and not on the things that are upon the earth" (Col. 3: 2), "the lust of the flesh, and the lust of the eyes, and the vainglory of life" no longer dominate us.

THIRD. A FORGIVING SPIRIT. "Tender-hearted, forgiving each other, even as God also in Christ forgave you" (Eph. 4: 32). It is not thinkable that a sanctified person can cherish a bitter, resentful, and unforgiving spirit. When sanctified souls think seriously and honestly, if but for a moment, upon what God has forgiven them, it becomes impossible for them to entertain an unforgiving spirit toward those who may have wronged them.

FOURTH. PURENESS OF SPEECH. "Not filthiness, nor foolish talking, or jesting, which are not befitting" (Eph. 5: 4). It is not thinkable that a sanctified man can have a filthy tongue—an unclean speech. His words will be chaste, as becometh an imitator of Christ.

FIFTH. CLEANLINESS OF BODY. "Beloved, let us cleanse ourselves from all defilement of flesh" (2 Cor. 7:1). Doubtless the body is included in the *Sarx*. Our bodies are temples for the Holy Ghost. We are commanded to present them a living sacrifice unto God; and to glorify God in our bodies (1 Cor. 6:20); and our bodies are to be redeemed from the grave and corruption (Rom. 8:23 and 1 Cor. 15:54). In view of these sublime truths we are under solemn obligations to in every way possible take the very best care of them.

SIXTH. WEIGHTS LAID ASIDE. "Let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1). What is here called weight is differentiated from sin. It hinders us from running "with patience the race that is set before us." I believe an intolerant, censorious hedgehoggish spirit is a weight if not a sin. I think I have met some persons who were earnest advocates of holiness who, unless you saw everything just as they saw it, would condemn and misrepresent you as though you were an enemy of righteousness. Such spirit will hinder anyone's progress in the right direction, and is the cause of much of the opposition to sanctification to be found in the Churches to-day. A sanctified man is certainly and necessarily a gentleman in the truest and highest sense, and will be kindly and charitably disposed toward all men.

SEVENTH. ZEAL FOR SOULS. "Make you perfect in every good thing to do his will" (Heb. 13:21). "The Son of man came not to be ministered unto, but



to minister, and to give his life a ransom for many" (Matt. 20:28). A sanctified person has the mind "which was also in Christ Jesus;" and therefore more than all personal, selfish desires and interests will they be zealously affected for the good of others. They will find their greatest joy as "workers together with him."

A word of caution and counsel. Some have thought that when they come into this experience there will be an end of all trouble and conflict. They have heard so many remarkable testimonies as to the unruffled calm of the sanctified soul, and its thrilling joy and abiding peace, and been deceived thereby, or misled. Of course, the one wholly given up to God can, no matter what his trials, conflicts, and sufferings, say with Paul, "I have learned in whatsoever state I am, therein to be content" (Phil. 4:11); can rise serenely and securely above them all, rejoicing always. But it is still true that "All that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). They will be misunderstood and misjudged; and this is never pleasant. Their loyalty to Jesus will be a condemnation far stronger than words, of the disloyalty of those in the Church who "have a name to live and are dead;" and to quiet the voice of their own troubled conscience they will question the motives and condemn the zeal of those who are really sanctified to the Master. But the Master was subjected to far worse mistreatment, immeasurably, than any of us will ever be called upon to suffer for Him. He said, "The servant is not above his Lord" and, "Blessed are ye when

men shall reproach you, and persecute you, and shall say all manner of evil against you falsely, for my sake." And we have the assurance of God's Word that "If we suffer, we shall also reign with him" (2 Tim. 2:12); and, "If so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). So then, here and hereafter, we shall have inestimable compensation for fidelity to our Lord and Master.

When the children of Israel were at Kadesh-barnea, on the borders of the land of promise, they heard that there were giants in the land. They took counsel of their fears, and sent out spies to see if it was so. Faith does neither. When the spies returned they brought back some of the big grapes and said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. . . . And we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:27-33). "And Caleb . . . said, Let us go up at once, and possess it; for we are well able to overcome it." But the majority vote—ten to two—prevailed; and poor, unbelieving Israel turned away from their promised inheritance, and for thirty and eight years they wandered, and the last man of them that came out of Egypt of age, save three—Moses, Joshua, and Caleb—left his bones to bleach in the shifting sands of the desert. Poor, blind, unbelieving Israel! To-day, in the Church, many are unbelieving and of a fearful mind, and linger on the



borderland or wander in the desert, when the land flowing with milk and honey is near at hand and they are abundantly able to possess it.

Moses was succeeded as leader of the Lord's people by Joshua, who led them through the Jordan into the land of promise. They had scarce entered the land when they were confronted by enemies strongly entrenched at Jericho, but God gave the city into their hands. They met with discomfiture at Ai, because of Achan's sin. It was put away, and none of their enemies could withstand them. But it was a long succession of battles, until their enemies were well-nigh all driven out of the land. The children of Judah gathered at Gilgal unto Joshua. Caleb was with them. Though eighty-five years old, yet was he "as strong" as the day Moses sent him with the other spies through the land, forty-five years before. His faith and courage were as great as when he had said, "Let us go up at once and possess it; for we are well able to overcome it." Faith is always ready and glad to be tested. Therefore it is not to be wondered at that the old hero said, "Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. 14:12). Joshua gave his partner a blessing, and Caleb moved away southward. The giants heard of his coming and precipitately fled, and Caleb had cities he did not have to build; and he moved right in and went to housekeeping, and had vineyards that

he did not plant, and all the big grapes he could eat right to hand. And so the giants and big grapes are always found together in our experiences. If there are no conflicts, there are no victories. Where God would have us go, we can go: what He would have us do, we may, in His name and strength, do.

The sanctified life is not a life of ease and self-gratulation. Sacrifice, service, and conflict are preeminently characteristic of it. But this is evermore conspicuously true of such a life, that God's grace is sufficient for every demand upon it; and in unquestioning obedience faith finds its grandest victories and the heart experiences its intensest joys.

It is the convert's privilege and business to abandon himself utterly to the Holy Spirit, that he may have all His help as Witnesser, Sealer, Earnest, Teacher, and Sanctifier, that thus God may accomplish all His purposes in grace in him, for him, and by him.

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NOTE.—There is a sense in which all believers are sanctified. In Heb. 12:14 we are told, "Follow after peace with all men, and the sanctification without which no man can see the Lord." If a man were to die immediately he has been regenerated and justified, he would doubtless "depart and be with Christ"—would "see the Lord." It is not thinkable that it would be otherwise. The basis of sanctification is laid in regeneration, and therefore in a sense all who are "born of God" are sanctified. Therefore the work of the Spirit in the new birth should never be lost sight of or minimized; nor should we hesitate to "press on unto perfection."



## CHAPTER IX.

**The Convert's Relation to the Church.**

## WHAT IS THE CHURCH?

"Upon this rock I will build my church ; and the gates of hell shall not prevail against it."—Matt. 16 : 18.

It is the body of Christ. "And gave him to be head over all things to the church, which is his body" (Eph. 1 : 22, 23). "And he is the head of the body, the church, . . . for his body's sake, which is the church" (Col. 1 : 18, 24). All believers are members of that body. "Know ye not that your bodies are members of Christ?" (1 Cor. 6 : 15.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body ; so also is Christ. For in one spirit were we all baptized into one body. . . . Now ye are the body of Christ, and severally members thereof" (1 Cor. 12 : 12, 13, 27). "Because we are members of his body . . . This mystery is great : but I speak in regard of Christ and of the church" (Eph. 5 : 30, 32). Therefore believers are of the Church, being one in and with Christ, even as a man and his wife are one. Such is the teaching of the Scriptures.

We are told in Acts 7 : 38, "This is he that was in the church (congregation) in the wilderness." The word here rendered "church" is *ekklesia*, and means, That which is called out. In Exod. 33 : 16 it is said, "For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that

thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." That is, the Hebrew people were chosen of God to be His own peculiar treasure—His bride (see Isa. 54:5; Jer. 3:14, 20), called out and separated from the nations, and distinguished from them by His manifested presence among them. All of this—and more—was based upon the Abrahamic covenant, which is a covenant of grace as well as a covenant of glory. When Jesus "came unto his own (the Hebrew people), and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). And thus the rejection of Jesus as Messiah by the Hebrews has turned to our account who are Gentiles" for "by their fall (trespass) salvation is come unto the Gentiles" (Rom. 11:11); "As he saith also in Hosea, I will call that my people, which was not my people; and her beloved, which was not beloved. And it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God" (Rom. 9:25, 26). Therefore we see that at this time, this dispensation of the Spirit, God is calling a people that were no people, "the poor and maimed and halt and lame," from "the streets and lanes of the city, . . . the highways and hedges" (Luke 14:21-23), from among the nations—the Gentiles—that His purposes in grace may be accomplished. Concerning those who respond to the king's



invitation, Paul said, "I espoused you to one husband, that I might present you as a pure virgin to Christ" (2 Cor. 11:2). When Jesus—the Bridegroom—returns it will be to receive this company as His bride, that the espousals may be confirmed and the marriage celebrated (see Matt. 25:1-12), for this company is called "the bride, the Lamb's wife." Then the Church will be "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Sol. Song 6:10).

This caused no little trouble in the early Church, as we learn from Acts, the fifteenth chapter. But James stated the case correctly when he said, "God did visit the Gentiles, to take out of them a people for his name." This is the Church—*ekklesia*—that which is called out; and this company is separated from the "world that lieth in the evil one," unto Him who is "holy, guileless, undefiled, separate from sinners." In 2 Cor. 6:14-18 it is thus stated: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be my sons and daughters,

saith the Lord Almighty." The mystery is thus joined. The Church is, therefore, not merely a human organization. Jesus Christ is the body, and believers are the members. He is "head over all things to the church, which is his body" (Eph. 1:22), and they "are complete in him."

But the Church is also an organization, humanly speaking, for in the Bible we find an organization with officers, ordinances, assemblies, and ceremonies; and it is the exact counterpart of the "church in the wilderness;" which had compact organization, priests and rulers, and "ordinances of divine service, and its sanctuary," etc., etc. The "middle wall of partition"—that divided between Jew and Gentile—being abolished, "ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 2:19, 20). The Great Head of the Church "called his disciples: and he chose from them twelve, whom he named apostles" (Luke 6:13). We see this company of apostles and disciples gathered into one place, as Jesus had directed (Luke 24:49). "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of a rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit



gave them utterance" (Acts 2: 1-4). And God marvelously wrought by them! "They then that received nis (Peter's) word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved" (Acts 2: 41-47).

Churches were organized wherever the Word was preached and converts made, bishops (*episkopos*, overseers, superintendents), elders (*presbuteros*, aged persons) and deacons (*diakonos*, ministrants) were everywhere appointed to rule, direct, and minister in things temporal and spiritual. Also, while Jesus "gave some to be apostles," He likewise gave some to be "prophets (New Testament prophets); and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"—the Church (Eph. 4: 11, 12).

Thus we see that the Church is "the body of Christ;" that believers are members of "the body of Christ;"

and that these members are organized into societies with divinely appointed rulers and ministrants, which order and condition shall be perpetuated until "the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

#### WHAT IS THE CHURCH'S MISSION?

Jesus commanded the eleven, and through them the Church for this age, to "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (age) (Matt. 28: 19, 20). We understand by this commission that the supreme mission of the Church is twofold, *i. e.*, to first make disciples—converts—and then instruct them to observe all things Jesus commands. Note in the second chapter of Acts how literally and closely this instruction was followed, and the results. As a result of Peter's sermon "they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. . . . They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (verses 37, 38, 41, 42). This order is everywhere seen in the recorded history of the



work of the early Church; and whenever and wherever the Church has adhered to this divinely indicated order, she has made conquests and been prospered; as whenever and wherever she has departed from this order she has failed to make conquests and languished.

The prophet Ezekiel saw "waters issue out from under the threshold of the house" (chap. 47: 1-12), that became "a river that could not be passed over," sustaining much life and causing the contiguous plain to throb with life and laugh under the abundance of perpetual fruitage. Just so the Church is the channel through which the "waters of life" are to flow forth to make "the wilderness and the solitary place to be glad for them; and the desert . . . rejoice, and blossom as the rose" (Isa. 35: 1). All its officers, orders, members, and machinery are to be chiefly employed in keeping the channel open and directing the life-giving floods to the desolate and waste places of earth. In a word, the chief business of the Church is to evangelize the world. Her mission is one of conquest. But she is at the same time to care for those who bow to the sway of her imperial standard, that they may become intelligent, loyal, and well-disciplined subjects of the King Eternal—"To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 10-12).

## WHAT ARE THE CHURCH'S BENEFITS?

The Church of God has an open door for all who have "repentance toward God, and faith toward our Lord Jesus Christ;" and manifold and blessed ministries for all who enter her communion. Among these ministries are:

FIRST. NOURISHMENT. The Bible teaches us that the convert is a "babe" (1 Pet. 2: 1, 2; Heb. 5: 13), is a "lamb" (John 21: 15), spiritually; and, as such, needs nourishment. Jesus commanded Peter to "feed my lambs" and to "Feed my sheep;" and to the elders of the Church He gave command, "Feed the flock of God which is among you." This shepherding and nurturing are indispensable to the convert's spiritual growth. Paul, writing to the Corinthian church, said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat, for ye were not able to bear it" (1 Cor. 3: 1, 2). And in Heb. 5: 12-14, he says: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil."

SECOND. STRENGTHENING. In some mysterious way the believer receives spiritual strength through the Lord's Supper, which is an ordinance of the Church.



Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me" (John 6: 53-57). "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14: 22-24). Paul in his first letter to the church at Corinth said: "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new testament (covenant) in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11: 23-26). When the sinner unsaved believes on Jesus with the heart he receives eternal life; for Jesus said, "He that believeth hath eternal life" (John 6: 47). But this life is perpetuated as it is received—by faith;

for it is written, "The righteous shall live by faith" (Gal. 3:11), even as he stands and walks by faith. (See 2 Cor. 1:22; 5:7.) Indeed, the very root idea of faith is faithfulness. In partaking of the eucharist we think on what Jesus did for us in dying for us; and what we shall be when He "shall appear a second time, apart from sin, unto salvation" (Heb. 9:28); for we are told that "as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come;" and, believing it all, we receive more and more of His life, and are strengthened thereby for the trials, work, and conflicts of life. Paul prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come, and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:17-23).

THIRD. FELLOWSHIP. We are gregarious beings. "No man liveth unto himself." This is one reason



why God's ancient people were gathered into the "congregation of the wilderness," and why the Church itself was organized. Even when the Master sent out His disciples He gave direction that they should go by twos.

It is fundamentally and gloriously true that "our fellowship is with the Father, and with his Son Jesus Christ." Jesus said, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Hence John says, "If we walk in the light, as he is in the light, we (the believer and the triune God) have fellowship one with another, and the blood of Jesus his Son cleanseth from all sin" (1 John 1:7).

But as believers are one in Him, and members of His body, we find the first converts "continued steadfastly in the apostles' teaching and fellowship;" that Paul and Barnabas received from the church at Jerusalem "the right hands of fellowship" (Gal. 2:9); and Paul had occasion to thank God for the fellowship of the church at Philippi. (See Phil. 1:3-5.)

What the apostles needed, and that for which they gave thanks to God, must of necessity be of advantage and value to the convert.

FOURTH. SYMPATHY. I am quite sure we all desire sympathy in hours of loneliness, sorrow, and trial. At some time in every human life there will come a longing for an ear into which we can tell the story of our struggle and grief. Of course, the ears of our Elder Brother are always open to our cry. But we need human as well as Divine sympathy; and we find

it in the Church. "But God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now, ye are the body of Christ, and severally members thereof" (1 Cor. 12:24-27). There is no human sympathy comparable to true Christian sympathy.

FIFTH. WATCHCARE. Paul said, "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:7); and Jude said, "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy" (verse 24). While this is all blessedly true, it is also true that God uses a humane instrument for the accomplishing of His purposes in grace. In Heb. 13:17 we are told to "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account." "Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). And mark his intense anxiety for the welfare and advancement of his brethren when he said, "Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" (2 Cor. 11:28, 29.) Is it not an easy matter to un-



derstand that such faithful shepherding and watch-care is of inestimable value to a beginner in the Christian life?

SIXTH. BENEVOLENCE. There is no benevolent organization at all equal, for practical uses, to the Church of God. The whole genius and life of Christianity is permeated with the spirit of disinterested benevolence: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). His earthly ministry was almost wholly to the poor: "The common people heard him gladly," and "The poor have the gospel preached to them." In His parting counsel to His disciples He said, "Ye have the poor always with you; but me ye have not always" (Matt. 26:11). Therefore we are not surprised at the much thought, time, and service given by the early Church to the care of the poor among them. Paul said, "It hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem" (Rom. 15:26). He also says in Gal. 2:10, "Only they would that we should remember the poor; which very thing I was also zealous to do." That early Church was the best organized charity the world has ever seen. The convert has no need of joining other societies to secure him against sufferings incidental to poverty. The Church is designed to meet this very possibility.

SEVENTH. OPPORTUNITY FOR SERVICE. It is just as true in spiritual matters as in other things that "Satan

finds mischief still for idle hands to do." Paul says, "We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2: 10); therefore are we told to "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure" (Phil. 2: 12, 13); and, "Be ye doers of the word, and not hearers only, deluding your own selves" (James 1: 22). The Church is not a club for the promotion of the worldly ambitions of its members, but a busy workshop, where every member is expected to be employed and always about his Master's business. There is no room for hangers-on or drones. "If any will not work, neither let him eat" (2 Thess. 3: 10), is the rule laid down for the members. The convert can never know the thrill of abundant life unless he exercises himself unto godliness (1 Tim. 4: 6-8). Working for the Master is also as necessary to his spiritual growth as spiritual food. In the Church he will find organized activities that embrace a wide range of glorious ministries, and invite an almost numberless variety of gifts; there is work for all. The dignity and honor of service of the Master here among men can never be overstated. The highest archangel that serves before the dazzling presence of Jehovah would quickly wing his flight to earth and take the humblest place of service to which any of us is called, were he permitted to do so. But no such honor can be his. Would that we could appreciate our "high calling of God in Christ Jesus!"

It will possibly be urged by some who read these



pages that I have presented an ideal Church. I have presented the New Testament Church. While it is doubtless true that many societies do not come up to the Bible standard, I certainly know some that do. Of course, there are many Churches that have departed from the Bible standard, as there are, without doubt, some that were never organized on that basis; and have also departed from "the faith which was once for all delivered unto the saints" (Jude 3); "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19).

It is urged by some that we ought not to unite with a Church that is not up to the Bible standard. But the Bible forbids us "forsaking the assembling of ourselves together, as the custom of some is" (Heb. 10:25). They also urge that it is clearly our duty to withdraw from any Church in which things are tolerated that are not for the honor and glory of God; and where individual members are conformed to the world's fads and fashions. But such a course is most surely unwise. Since we have seen clearly that the Church is of Divine appointment, and that its manifold ministries are indispensable to the believer's spiritual welfare and growth, as well as for the salvation of the lost, surely we owe the Church something. In all conscience we should do our utmost to make it better. Therefore, the suggestions that we stand aloof or withdraw from membership in the Church because it is dishonored by unfaithful members, or is not operating along Bible lines, come from Satan and should not be entertained for one moment.

Satan will suggest delay—that the convert ought to wait for a season, to see if he really is saved, or can stand up to what he has professed. It is too important a matter to be precipitate about: go slow! To heed Satan's suggestions is always unwise. The convert will never need the ministries of the Church, so much as in the beginning of his Christian life. In the early time, when those who heard believed, they were straightway baptized into the apostles' fellowship. No delay here; and there ought to be none now.

When the convert believed on Jesus unto salvation he consented to obey God. God commands the believer to be baptized. (See Matt. 28:19; Mark 16:16; Acts 2:38, etc.) Baptism is the doorway into the organized Church. Therefore, so surely as the convert was willing to obey God—did believe on Jesus with the heart—will he take his place in the Church.

Satan will also suggest that one can live a Christian life just as easily and well outside as inside the Church. If this were true, then God made a mistake in instituting the Church and appointing its ordinances and ministrations. But God never made a mistake, and Satan never told the truth.

Satan will also sometimes suggest to the convert that he go around among the Churches to see which one he likes best. The chances are if he starts on that kind of a pilgrimage he will soon become a floater. Once in San José, California, I asked a man, "To what Church do you belong?" He replied, "I belong to all of them." I then said, "You're a dead-beat!" He demanded an explanation. I said: "If everybody did as



you there would be no church. Somebody has to stand by the stuff, support the organization, and pay the bills; and you are just dead-beating your church privileges and advantages." I dealt with him so faithfully that he promised me he would, as soon as possible, take his place in the church and meet his responsibilities in the matter, as an honest man should, even as God requires of believers.

## CHAPTER X.

**The Convert's Relation to the Bible.**

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works."—*2 Tim. 3 : 16, 17.*

THE Bible is from God, and tells us of God, the things we need, as accountable beings, to know, and that cannot in any other way be ascertained. The Psalmist said, "The heavens declare the glory of God : and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Dante, centuries later, borrowed from these inspired words when he wrote, "The universe is the expression of God, infinitely communicated and ever undiminished ; a mirror in which is reflected the wisdom, the power, and the love of the great Creator." The silent stars, the towering mountain, the surging sea, the rushing river—the things of nature that we see, that are about us and above us—these all tell us of an infinite God, wise, benevolent, and all-powerful ; but they are utterly voiceless as to mercy and grace. When one talks about "going through nature up to nature's God" they are talking supreme nonsense. "For our God is a consuming fire." "Grace and truth came by Jesus Christ." "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds ; who



being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power," etc., etc. (Heb. 1:1-4). We understand, therefore, that God made known—manifested—his mercy and grace through Jesus Christ, who said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Consequently all we know of God as a merciful and gracious Being is what is seen of Him in Jesus Christ. All we know of Jesus Christ is what we find in the Bible concerning Him. When men talk of Jesus Christ being authority in matters of truth and conduct, and yet deny the authority and infallibility of the Bible, they are talking nonsense; for it is impossible to have or know an authoritative Teacher through an unauthoritative and untrustworthy record. Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). "Now faith is the assurance of things hoped for, the proving of things not seen." That is, faith is the very highest form of knowledge; and "Faith cometh of hearing, and hearing by the word of God" (Rom. 10:17). All we need to know of God as Father and Judge we may know, and should know, that as accountable beings we may be able to answer at the judgment seat of Christ with joy, and not with grief; and while here, be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Pet. 3:15). We are informed that "The holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ

Jesus" (2 Tim. 3:15); and counseled to "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Because of all this the convert should at once apply himself industriously to the study of the Word of God.

### HOW STUDY THE BIBLE?

Concerning this important matter I venture to make the following suggestions:

FIRST. He should have a Bible of his own, a good reference Bible, of suitable size and make, for both study and use, a book that will last him all his life—HIS book, with which he will soon become familiar; a thing of itself that is very important. He will not study some other person's Bible. He will make little headway if he has to change from one book to another, of different type, page, and size. He may want to mark and make notes as he studies: hence he should have a Bible of his own.

SECOND. PRAYERFULLY. God says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). And, "It is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the



things of a man save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2: 9-14). The words and thoughts of the Bible are wholly different from the words and thoughts of other books. The words of the Bible contain the germs of eternal life. Jesus said, "The words that I have spoken unto you are spirit, and are life" (John 6: 63). "Begotten again, not of corruptible seed, but of incorruptible, through the word of God, that liveth and abideth" (1 Pet. 1: 23). "Brought us forth by the word of truth . . . the implanted word, which is able to save your souls" (James 1: 18, 21). These things can be truthfully said of no other book. Therefore, the Bible, to be understood, must be studied differently from other books. The most learned man can, unhelped by the great Teacher, know absolutely nothing of the real mind and thought of God as given in the Bible. "The letter killeth, but the Spirit giveth life" (2 Cor. 3: 6). Therefore did Jesus say, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he

shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:13, 14). "No man can say, Jesus is Lord, but in the Holy Ghost" (1 Cor. 12:3). By all this it is seen that we are absolutely dependent upon the Holy Spirit for a knowledge of what the Bible really teaches. He must illuminate the sacred page; He must quicken the mind and stimulate the thought; He must reveal the one Person of whom the written Word everywhere speaks—the Living Word; which "became flesh and dwelt among us," in whom "was life; and the life was the light of men." Therefore we must prayerfully seek the Spirit's help, and with docility of spirit and submissiveness of will bow ourselves with unquestioning faith to His guidance and instruction.

THIRD. SYSTEMATICALLY. It is not possible for one to master the contents of any book except by systematic study. Since this is true of other books, it is certainly much more true of the Book of Books. Occasional, haphazard reading will not suffice: there must be thorough, systematic work. When a chapter or paragraph has been read it is always a good thing to ask one's self, What did I get out of it? If nothing, then read it again, until the sense and meaning are obvious, and then search through the Book for all that is said upon the subject. In no other way can one know accurately and well what the Bible teaches.

FOURTH. AS A BOOK. I know that, chronologically, there are misarrangements of the books composing the Bible: but this is not of vital importance;



though we ought to understand the situation as far as we can. According to what I judge to be the best information we now have upon the subject, the case stands about this: Job is the oldest writing, but the date is uncertain. Genesis and Exodus, 1491 B. C., Leviticus, 1490; Deuteronomy and Numbers, 1451; Joshua, 1427, Judges, 1406; Ruth, 1312; First Samuel, 1055; Second Samuel, 1018; First Chronicles, 1015; Psalms—of these 75 are expressly assigned to David, and a large majority of the rest are clearly his, even without a title; one to Moses, one to Solomon, 12 to Asaph, 11 for the “Sons of Korah,” one to Heman, one to Ethan, 15 Pilgrim Songs, 11 Hallelujah Psalms, or 12 if we include the great “Mercy Psalm;” 51 are anonymous; 34 have no title or superscription—the “Orphan Psalms.” These “Orphan Psalms” the Talmud, Hilary, Jerome, and others assign to the author named immediately preceding. The fancy of the Septuagint Version that they are to be distributed to Jeremiah, Ezekiel, Haggai, and Zechariah has no historical foundation. Far more likely, they are parts of systems of Psalms whose authors’ names are given. Therefore we may speak of the Psalms as belonging somewhere between 1015 and 1055 B. C. Song of Solomon, 1013; First Kings, i-xi, 1004; Second Chronicles, i-xi, 1004; Proverbs, 1000; Ecclesiastes, 975; First Kings, xii, etc., 897; Jonah, 862; Joel, 800; Amos, 787; Micah, 750; Hosea, 740; Nahum, 713; Isaiah, 698; Zephaniah, 630; Habakkuk, 626; Second Chronicles, x, etc., 623; Second Kings, 590; Jeremiah and Lamentations, 588; Obadiah, 587; Ezekiel, 574; Dan-

iel, 534; Haggai and Zechariah, 520; Esther, 509; Ezra, 457; Nehemiah, 434; and Malachi, 397. Galatians, spring of 53 A. D.; First Thessalonians in the early summer and Second Thessalonians in the autumn of the same year; First Corinthians, 57; Second Corinthians, late in the year 57; Romans, 58; James, 61; Ephesians, Colossians, and Philemon, 62; Second Peter, 62; Matthew wrote his Aramaic gospel in the same year; Philippians, 63; First Peter, Acts, and Mark, 64; First Timothy and Titus, 65; Second Timothy, 66; Mark's gospel was issued in 67; Jude and Luke, 75; Hebrews, 80; Greek Matthew, 85; Gospel and Epistles of John, 80-90; Revelation, 95.

The convert should begin at the first and read right through to the last, as he would any other book, following the thread of the narrative. He should do this conscientiously once every year.

FIFTH. BY BOOKS. Each of the 66 books composing the Bible is, in a certain sense, complete in itself; but, like the separate pieces composing a mosaic, each needs to be studied in its relations to the others in order to see the beauty there is in the whole; and when in their proper place they compose one beautiful whole—a complete book. Each book has one, sometimes two, and occasionally three general thoughts, which, if one can get hold of, when reading will serve as a key to unlock its treasures. The following suggestions may help the reader:

GENESIS—Man created; a Saviour promised; man in bondage.

EXODUS—Redemption.

LEVITICUS—Worshiping.



NUMBERS—Wandering.

DEUTERONOMY—Consecration.

JOSHUA—Warfare and victory.

JUDGES—Failure.

RUTH—Hospitality.

First and Second Books of SAMUEL, KINGS, and CHRONICLES  
—Types of the kingdom.

EZRA—Restoration.

NEHEMIAH—Watchfulness and diligence.

ESTHER—God's ways not our ways.

JOB—Death of self.

PSALMS—Life hid with Christ in God.

PROVERBS—Receiving wisdom.

ECCLESIASTES—Man trying world and unsatisfied.

SONG OF SOLOMON—Christ all-satisfying.

ISAIAH—The Redeemer in humiliation and glory.

JEREMIAH—Judgment on the redeemed.

LAMENTATIONS—Chastenings on the redeemed.

EZEKIEL—The old and new dispensation.

DANIEL—The coming Redeemer—King of kings.

HOSEA—Call to the backslider to return.

JOEL—Redemption for all.

AMOS—Judgment and restoration.

OBADIAH—Judgment on enemies.

JONAH—God's grace to the Gentiles.

MICAH—Same as Isaiah.

NAHUM—Appendix to Jonah.

HABAKKUK—Woes on the evil.

ZEPHANIAH—Chastisement.

HAGGAI—Repentance.

ZECHARIAH—Preparation for the coming Christ.

MALACHI—The Messenger.

MATTHEW—Fulfiller of prophecy. (Written for the Hebrews.)

MARK—Servant—works. (Written for Gentile converts.)

LUKE—Son of man in humiliation. (Written for the Gentile world.)

JOHN—Faith. (Written to answer all questionings with reference to Christ's presence on earth.)

ACTS—The power of the Gospel.

ROMANS—Doctrines of redemption systematized.

FIRST and SECOND CORINTHIANS—Church fellowship.

GALATIANS—Liberty.

EPHESIANS—Heavenly walk.

PHILIPPIANS—Christ perfecting his work in us.

COLOSSIANS—Union with Christ.

FIRST THESSALONIANS—Second coming of Christ.

SECOND THESSALONIANS—Day of the Lord.

FIRST and SECOND TIMOTHY—Instruction to ministers.

TITUS—Qualifications and advice to ministers.

PHILEMON—Brotherly joy among ministers.

HEBREWS—Better things.

JAMES—Faith manifested.

FIRST and SECOND PETER—Precious things.

FIRST JOHN—Assurance.

SECOND JOHN—Warning against false doctrines.

THIRD JOHN—Hospitality. Same as Ruth.

JUDE—Warnings against the apostasy of the last days.

REVELATION—Chapter I.—Jesus looking into the state of the churches.

Chapters II and III.—In prophetic outline, the history of the churches.

Chapters IV and V.—The real church in heaven.

Chapters VI to XVIII.—The outpouring of successive judgments upon the earth, growing sharper and sharper, but only hardening men in iniquity until the evil heads up in the antichrist and a monstrous system of corruption.

Chapter XIX.—The marriage supper of the Lamb and his descent with the saints to inflict personal vengeance upon antichrist and his armies.

Chapter XX.—The millennial kingdom, during which Satan is bound, and the final judgment of the great white throne.

Chapters XXI and XXII.—Eternal glory.

Try, conscientiously, to master the salient thought or teaching of each book. By this method one can more easily and nearly get the scope of the entire volume.

Every principle of ethical truth known to the world



to-day can be found in the earliest books composing the Bible, *i. e.*, Job and the Pentateuch—the five books of Moses. The subsequent books are, ethically speaking, a development and unfolding of what in these earliest books is found in germ form. Everything in the Law, the prophets, and the Psalms points and moves with undeviating accuracy to Jesus Christ in His humiliation and in His glory—as Redeemer and King. He said to the Jews, who were the custodians of the sacred writings, “Ye search the Scriptures; because ye think that in them ye have eternal life; and these are they that testify of me; and ye will not come to me, that ye may have life” (John 5:39, 40). “And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself” (Luke 24:27). The New Testament books certify to the fulfillment of the predictive prophecies concerning Jesus; make plain what must be the influence and results of His finished work for this Gospel dispensation, and His ultimate triumphs, “For he must reign, till he hath put all his enemies under his feet;” and “His dominion shall be from sea to sea, and from the river even to the ends of the earth.”

The last book of the Bible is a summation of the sixty-five that go before. Just as a good lawyer, after making his argument, at the last sums it all up in the fewest, briefest statements, just so do we find the ultimate object of the whole Bible stated concisely and yet comprehensively in the book of Revelation. The late Professor Delitzsch said, “The Apocalypse represents the Old Testament *eschata* in their future tem-

poral succession and order. It is, in this respect, the *key* to the prophetic Word." Dr. Kliefoth said, "The Apocalypse actually brings nothing more concerning the last things than what is elsewhere found in the other Scriptures of the prophets, our Lord's words, and the utterances of the apostles."

SIXTH. BY CHARACTERS. Every prominent individual mentioned in the Scriptures is illustrative of some distinctive truth. For instance, Abraham stands for faith. One can never know what is the real meaning of faith as taught in the Bible, unless he gets well acquainted with the old patriarch. In his life we find the theory in practical operation. Moses stands for meekness; Job, for patience; Peter, for zeal; John, for love; etc., etc. Beside this many important truths are practically demonstrated by these personages.

SEVENTH. DOCTRINALLY. Great moral principles are taught in the Bible. Whether they belong to the Law or the Gospel, they are all related to Jesus; they have to do with Him; they lead to Him; they reveal Him. Indeed, so true is this that it can be truly said we cannot know Him at all excepting as He is disclosed through the doctrines of the Bible. Hence we are told that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). Paul in his last message to his son in the Gospel solemnly charged him to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering



and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth" (2 Tim. 4: 2-4).

It is a good plan to take the doctrines the churches hold to be fundamental, one by one, and with a concordance find all the Bible has to say upon the subject, and read it carefully. For instance, take the subject of redemption. Find out what the Book has to say on the matter. By this means one can soon know what is the teaching of the Scriptures on that subject. It is an admirable way to become indoctrinated in fundamental truth. And one following this suggestion will be agreeably surprised how soon he will become familiar with the deep things of God. Doubt, skepticism, and unrest are distinguishing characteristics of these degenerate days. God's infallible remedy and preventive is the teaching of His Holy Word—the doctrines of grace.

EIGHTH. HISTORICALLY. The Bible is every way the best ancient history in the world, but it has to do almost wholly with one people—the Hebrews. All other peoples referred to in this record are mentioned only incidentally. Of course, there is a brief history given of creation, and of the descendants of Adam until Abraham, and of the world; but this is but an inconsiderable portion of the record, the bulk of which has to do with God's chosen, peculiar people. So that it may be said the Bible is a history of the Hebrew people. The most advanced learning and acutest in-

genuity skepticism can command has failed utterly to prove demonstratively one single error against the historicalness of the record. Professor A. H. Sayce, of Oxford University, acknowledged and everywhere recognized to be the foremost archæologist, has recently said, "The circumstance that the most uncompromising opponents of the higher criticism are to be found in the foremost ranks of the students of Assyrian and Egyptian antiquities is strikingly significant." These antiquarians have done a wonderful work. It seems that almost every turn of their spades brings to light some fresh proof of the historical trustworthiness of the inspired record.

Professor Fritz Hommel, of Munich, who, after Professor Sayce, is recognized as the ablest living archæologist, and more than Professor Sayce a scholar and critic, has recently said, with regard to the decipherments made of the Tel-el-Amarna tablets; "They brush aside the cobweb theories of the so-called higher critics of the Pentateuch, and place us in a position from which no future attack of skeptical criticism can hope to dislodge us. The theory of higher criticism must collapse inevitably and irretrievably, and the circumstance that the critics still persist in holding their views against indisputable evidence to the contrary we can only regard as additional proof of the hopeless bankruptcy of their theories."

Every student of the Bible should read the contemporaneous histories of the peoples and lands of which it treats. The following books will be found to be wonderfully interesting and helpful: *Assyria, Its*



*Princes, Priests, and People; The Races of the Old Testament; The Hittites; Fresh Light from the Ancient Monuments; The Ancient Empires of the East; Patriarchal Palestine; and The Higher Criticism and the Monuments*—all by Professor A. H. Sayce, of Oxford University, England; also, *The Ancient Hebrew Tradition*, by Professor Fritz Hommel, of University of Munich; and *The Primitive Hebrew Records in the Light of Modern Research*, by W. St. Ched Boscawen.

NINTH. CHRONOLOGICALLY. In looking over the landscape of the past one may see certain prominent features that rise like mountains from the plain, which, if rightly understood, will serve as guideboards upon an unknown road, to direct us in our study. Almost exactly halfway between Adam and Christ stands Abraham, God's covenant with him marking the half-way point. Halfway between Abraham and Adam stands Noah, while halfway between Abraham and Christ stands King David. Or, the period of the Old Testament may be divided thus: The Patriarchs, 2,000 years; the Judges, 1,000 years, including the period of bondage in Egypt; the Kings, 1,000 years, including the captivities and dispersion. Or, it may be marked thus: The age of paradise by the fall; the antediluvian age by the flood; the postdiluvian age by Babel; the Israelitish age by the Babylonian captivity; the postcaptivity age by the rejection of Messiah; and the Christian age, in which we now are, by the second coming of Christ. With these prominent features understood, it becomes comparatively easy to make our

way; at any rate, we will by this means be greatly helped in our study of the far-away past.

TENTH. GEOGRAPHICALLY. Every Christian should be as familiar with the geography of Bible lands as with that of his own country or town. The importance of this is far greater than one is wont to think. Let me give an illustration of what I mean. There lived in Capernaum a certain nobleman, whose son was sick unto death. The nobleman, of course, had a father's solicitude for his son's recovery; and hearing that Jesus was at Cana he went there "and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman said unto him, Sir, come down ere my child die. Jesus said unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth" (John 4:47-53). If that nobleman had had the kind of faith the average believer has, as soon as Jesus told him, "Thy son liveth," he would have hurried right home to see if it was even so; but he had a better faith than that, for he evidently believed what Jesus had said, and dismissing his anxiety, remained at Cana until next day waiting upon the ministry of Jesus,



confident that it was well with his son. For, had he started for home at the seventh hour, he would have reached there before the closing of the day. This knowledge of the case we get by simply knowing the distance between Cana and Capernaum, and thus gain a view of that nobleman's faith that we could not otherwise have.

When I was a young man, acting upon a resolve I made to become acquainted with the geography of Bible lands, I devoted one hour a week, for thirteen weeks, to the study of the subject, and since then when reading my Bible I seldom or never have to get a map to look up things—I have it all in my mind's eye; just as when I am reading of anything that has occurred in Philadelphia I do not have to get a map of the city—I am familiar with the location, boundaries, and plan of the city, and it is all before me as I read.

ELEVENTH. MEDITATIVELY. In these days of hurry, rush, and worry there is need, more than ever, of our taking time to calmly and thoughtfully consider eternal verities. The Psalmist said, "O how love I thy law! it is my meditation all the day." That is how he came to love it: he meditated upon it. The upright man finds "his delight in the law of the Lord: and in his law doth he meditate day and night" (Psa. 1:2). The word might be rendered "ruminate." It signifies just what is meant by a cow chewing her cud. Take a verse, a paragraph, an incident, or a simple sentence, and, turning it over and over in your thought, ponder upon it all day long and during the nighttime too; and the more you do it, the more will you love it and

delight yourself in it. If we never meditate upon the truths of God's Word, the Bible will always be a dull, uninteresting book to us. The convert should resolve to have a little time in each day, if not more than ten minutes, when he will meditate upon these things, and then conscientiously follow out the resolve. The busiest of us can do it, and the busier we are the greater the need of our doing it.

TWELFTH. REVERENTLY. The Bible is God's third best gift to man: Jesus, the first and best: the Holy Spirit, second best; and the Bible, third best. We could know nothing of the first and second Persons of the Triune God but for the Bible; therefore it contains that which is most precious to us. Hence it was that Job said, "I have esteemed the words of his mouth more than my necessary food." While we should always reverence the Bible, of course it should not be worshiped as a fetich. Of course, no one ever does this, yet the critics charge this upon those who believe the Bible is God's Word. He who says, "The Bible is no better than a mass book for stopping a bullet, and not so good as holy water for putting out a fire," says what some people may call a clever saying, but I characterize it as very irreverent, and have no hesitation in saying he ought to be ashamed of himself to thus speak of God's Holy Word.

THIRTEENTH. AFFECTIONATELY. As already pointed out, the Psalmist loved God's law because he meditated upon it. I know not how otherwise we can ever have a genuine affection for the Bible. It is filled with treasures of wisdom and knowledge. When we come



to gather these treasures, and contemplate their incomparable beauty, and form some approximate estimate of their priceless value, then, and not until then, will we be enamored and really love the Word of truth. Let us cherish and cultivate an affectionate regard for the sacred volume.

FOURTEENTH. DAILY. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and examined the scriptures daily, whether these things were so. Therefore many of them believed" (Acts 17:11, 12). The man who studies the Bible daily is continually refreshed. If all the members of any church could be induced to do this, that church would be in a perpetual revival. We need daily food for our bodies. Our spiritual natures need nourishment quite as certainly and much. There is no food for the spiritual man save the Word of God. It is milk for babes and bread and meat for those of riper years. Neglect to study the Bible, and spiritual leanness is inevitable. No matter how busy, you take time to feed the body. Is the spiritual nature of so much less account that you cannot find or take time to feed it?

FIFTEENTH. CONSCIENTIOUSLY. Since we cannot grow in grace, or become, in any large sense, efficient in the Master's service if we neglect the study of the Bible, it becomes our bounden duty to give ourselves conscientiously to this matter, especially since it is said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

SIXTEENTH. PERSISTENTLY. There are so very many demands upon our time and thought that one must be conscientious in this matter or he will not be persistent; and he must be persistent or he will not make any headway. There are so very many things that have to be done every day that study of the Bible, which does not seem to be urgent, can and will be thrust aside unless we persistently adhere to our resolve—and it is one that ought to be taken by every believer—to give some time during each day to the study of the Word.

SEVENTEENTH. COMPARATIVELY. That is, compare Scripture with Scripture. There is no commentary so good. There is not a difficult passage but what will be made plain to the prayerful and conscientious student by other passages, if he will but search it out. Beware of those so-called helps to Bible study, that are being pushed into the young peoples' societies and Sunday schools everywhere, that are permeated with the opinions of so-called scholars, such as is issued by the American Institute of Sacred Literature. "There is death in the pot."

EIGHTEENTH. SOCIALLY. This is a day of clubs. They are organized for well-nigh everything imaginable. Why not organize a Bible club? I know it would be a good move. Let it be composed of say fourteen members. Let them meet once a week, for an hour, from house to house. With that number of members you can usually count upon ten being present. Let things be conducted somewhat after this fashion: It was announced a week before that Repent-



ance was the subject for consideration at the next meeting. During the intervening time each member has made an effort to read everything in the Bible on that subject. With the help of a good concordance that would not be much of a task. When the club meets, the members all sit about a table, each with a copy of the Bible and a notebook and pencil. A copy of Cruden's *Concordance* should be at hand, and also of Young's *Analytical Concordance*. The person at the head of the table directs affairs. Prayer is offered to God for guidance and instruction. Then the leader tells what one thing he found in the Bible on the subject, and no more than one. It will be in order for anyone to make a suggestion or ask questions pertinent to the subject at any time. The leader's business is not to teach, but to hold the conversation to the subject under consideration. Then the person seated to the left of the leader tells what one thing he found in the Bible on repentance, and so on until each person present has told what one thing they have found on the subject. By holding each person present to one thing, each one will have a chance to contribute, for none can exhaust the subject. In this way, within the hour, all, or well-nigh all, the salient points on the subject will be brought out. At the close of the hour the person seated immediately to the right of the leader announces the subject for the next meeting, as he is to be the leader. At the next meeting he sits at the head of the table—each person occupying the seat just to the left of the one he occupied at the previous meeting. This movement to be continued, and thus each member

will lead in turn. After the study hour refreshments can be served if convenient and best, but in any event a half hour can be spent in social conversation. Anyone is at liberty to organize such a club, if he can. If composed of women only it should meet of an afternoon. If of men only, or of both men and women, it should meet at night.

It may be well for me at this point to mention a few things that bear upon the subject of Bible study. I will give four :

The FIRST relates to the character of the Word of God, concerning which two things can be said, viz.: It is all-powerful and all-sufficient to accomplish that for which it was given. In Jer. 23:29 it is said, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" And in Heb. 4:12 it is said, "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Three similies here used to indicate the power of the word over thought, will, and conscience, *i. e.*, "hammer," to break; "fire," to melt and fuse, and "sharper than any two-edged sword," to divide soul and spirit and to discern the thoughts and intents of the heart.

More than twenty years ago, while assisting Mr. D. L. Moody in the Hippodrome meetings in New York city, I was present with a large and distinguished party of ministers and laymen in the home of a prominent and wealthy gentleman on Madison Square.



After dinner we went into the gentleman's library. The subject of conversation was plain preaching. Our host told of a minister who years before was pastor of their church, who had the faculty of making everyone in his audience, who was not living aright, think he was personal. He said that one Sunday morning a man arose in the audience and, shaking his fist at the preacher, said, "I'll hold you, sir, to a personal accountability for exposing me in this fashion before this audience!" Mr. Moody, who was of the company, then related this incident: "As I came out of the inquiry room at the close of the meeting one night in the great depot, in Philadelphia, a man approached me and said, 'Mr. Moody, why did you speak of me as you did before that audience to-night?' I said, 'I do not know you, sir, never saw you, and how could I single you out in an audience of fourteen thousand persons.' He replied, 'I know how it is—my wife has been posting you, and I'll make it red-hot for her when I get home.' "

The late Charles Haddon Spurgeon was wonderfully skillful in wielding the sword of the Spirit. To this fact more than any other one thing, as I think it, did he owe his extraordinary success. He preached one Saturday night on the text, "Be sure your sin will find you out." In the elucidation of his text he was led to say: "Perhaps there is a man in this assembly who keeps a shoe shop; and yesterday he sold a pair of shoes for seven and six, when they were really worth but seven. Be sure, sir, your sin will find you out." Now there was a man in the audience of whom that

was exactly true. He became greatly troubled over it, wondering how Mr. Spurgeon came to know it. He did not sleep that night. The next day Mr. Spurgeon preached in the same place upon the same text. In his sermon he said: "Perhaps there is a man in this audience who keeps a shoe shop, which he has left open on this the Sabbath day, in charge of his little daughter, while, troubled in conscience, he has come here and gone up into the top gallery, and is in a rear seat behind a pillar out of sight of the preacher. 'The wicked flee when no man pursues.' Be sure your sin will find you out!" And the man was in the top gallery, in a rear pew behind a post. Upon hearing Mr. Spurgeon say what he did he rolled over the back of the seat, ran down the steps, two at a jump, at the peril of his neck, and up the street to his shop. Calling his daughter out, he locked the door, and taking her with him, went back to the meeting, and before it closed repented and believed. There is nothing but the Bible that can reveal a man to himself as God sees him—that can reach the conscience and, with authority that may not be disputed, command immediate, unconditional, and irreversible surrender. Coleridge was right when he said, "The Bible finds me at greater depths of my being than any other book."

The Bible is also all-sufficient to accomplish that for which it was given, *i. e.*, God's purposes in grace. In the closing words of the Bible it is said, "If any man shall add unto them (the words of the prophecy of this book), God shall add unto him the plagues which are written in this book" (Rev. 22:18). Of course, prima-



rily the book referred to is Revelation; but, as it is a summation of all the other books, the Bible is really meant. In Luke 16:31 it is said, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Therefore the Scriptures are wholly sufficient for all purposes and ends to which they were appointed. If we would have this fact over in mind, when studying and using them, what a lot of anxiety and worry would we be saved from, and how much happier and stronger we would be!

The SECOND has to do with our personal relations to it. WHERE SHOULD WE HAVE THE BIBLE?

FIRST. IN OUR HANDS. That is, we ought to have a copy of the Book, or some portion of it, that we can carry about with us. Two sufficient reasons for this are these: First, having it with you, in odd moments—and they are to be found in the busiest life—one can gather a great deal of knowledge of it; and, second, be able to use it when necessary. It is the only weapon given the Christian soldier with which to fight. A soldier ought not to be on the firing line without a weapon. Every soldier should be on the firing line.

SECOND. IN OUR HEARTS. "These words, which I command thee this day, shall be in thine heart" (Deut. 6:6). Two reasons for having them there: First, if there they will save us—"Receive with meekness the engrafted word, which is able to save your souls." "With the heart man believeth unto righteousness." Second, it will keep us from sinning. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee."

THIRD. IN OUR MOUTHS. The Lord said unto Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). That is, Joshua's prosperity and success depended upon the Word of God being in his mouth. Just so is it with Christians. The Word of truth is given us for soul growth and prosperity, and is the only instrument with which success can be achieved. A sword rusted in the scabbard is of no value in time of battle. Hence "the sword of the Spirit" should be in our mouths. Mental philosophers are agreed that nothing is ever absolutely lost that is once lodged into the mind. But for want of proper mental discipline it may be unserviceable in emergency. All of my readers have, without doubt, read and heard read the Bible through and through, again and again. But how few there are who have so put it into their mind that it is in their mouths, to be told out freely, discriminatingly, and effectively!

The THIRD has to do with the relations the two Testaments bear to each other. The critics have cast so much discredit upon the Old Testament that some have been led to neglect its study. This is a very great mistake, for one can never understand the New Testament unless he begins its study in the Old. He must go back among the types and symbols; among the bleeding victims and smoking altars; among the patriarchs, lawgivers, and prophets, and come along



with them in their progress through the ages to Calvary, if we would know aright what the New Testament teaches about the bleeding Victim who hung thereon; for the Old teaches the very same lesson as the New.

A critic, professing to be a Christian, once asked me, "Do you believe those Old Testament stories?" I said, "Yes!" "All of them?" I replied, "Yes!" "Even the one about Jonah and the fish?" I answered, "Yes!" He then said, "I am surprised! for I thought no intelligent person any longer believed that." I then asked him, "Do you not believe the Old Testament?" He answered, "Very little of it: certainly not that fish story." "And you call yourself a Christian?" "Yes!" "Well, what do you believe?" He made reply, "O, I believe the New Testament and the teachings of Christ." I said to him, "No, sir, you do not; for if you did you would believe that 'fish story;' for in Matthew 12:40—and that is in the New Testament—it is declared that Jesus said, 'For as Jonah was three days and three nights in the belly of the sea monster; so shall the Son of man be three days and three nights in the heart of the earth.' Therefore, no one can truthfully say, 'I believe the New Testament and the teaching of Jesus,' and yet disbelieve that 'fish story.' " And what is true in this instance is also true of almost every other Old Testament story or fact. God seems to have anticipated every objection that the critics and skeptics would raise against the Old Testament record, and made it impossible for them to truthfully say, "I believe the New Testament record and the teachings of

Jesus," the while they discredit the Old Testament record. Consider a few additional conspicuous examples: Creation of man, Matt. 19:4-6; temptation of Eve, 2 Cor. 11:3; Noah and the flood, Matt. 24:37; translation of Enoch, Heb. 11:5; destruction of Sodom, Luke 17:26; Abraham as an historical personage, John 8:39, 40; birth of Isaac, Heb. 11:11; crossing the Red Sea, Heb. 11:29; giving the manna, John 6:31; Balaam's ass speaking, 2 Pet. 2:15; Moses' serpent, John 3:14; and Elijah shutting up and opening heaven, James 5:17. Augustine stated it correctly when he said, "*Novum Testamentum in Vetera latet, Vetus in Novo patet*"—that is to say, The New lies hidden in the Old, and the Old is unfolded in the New. They together constitute one harmonious whole; and what "God has joined together let no man part asunder." Therefore never neglect the study of the Old Testament.

The FOURTH has to do with some incidental things by way of exhortation. First, "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). "Being born . . . of the incorruptible . . . word of God which liveth and abideth forever," it is the business of the pastor to feed such with "the sincere milk of the word." Paul in writing to the Corinthians referring to their babyhood days said: "I fed you with milk, not with meat; for ye were not able to bear it." Something must be radically wrong with a believer if he is not soon able to feed himself. He has a Bible. The Holy Spirit, the Great Teacher, is sent to guide us into all truth. Do not be



a baby always. Learn to feed yourself. The secret of the success of the Reformation, humanly speaking, lay not so much in the ringing war cry of justification by faith as in the fact that Luther unchained the Bible and gave it to the common people. It is safe in their keeping. Heresies never originated with the lay membership of the Church. All heresies that have disturbed the peace of the Church and crippled it have been promulgated by the clergy. The Church is a bigger thing than its ministers. To its custody has been committed the Bible; and since the "gates of hell shall not prevail against" the Church, why, of course, "the word of the Lord endureth forever." No one ever learned heresies from the Bible, but from "blind leaders of the blind." So, instead of believing what anyone shall say about the Bible, under the guidance of the Holy Spirit "examine the Scriptures daily, whether these things are so." "Prove all things (by the Scriptures): hold fast that which is good." "For we can do nothing against the truth, but for the truth." If only the private members of the Church would study their Bibles the promulgators of heretical things would soon be called to an account, and their occupation would soon be gone. The importance, therefore, of personal Bible study cannot be overstated, since the believer's own spiritual growth, as well as the peace and prosperity of the Church, are conditioned upon it.

SECOND. "And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up"

(Deut. 6:7). How seldom is the Word of God a subject of conversation in the domestic circle! In how few homes is the Word of God diligently taught the children by the father. The family is an older institution than the Church. By divine command the head of the household is the priest. If father neglects his God-appointed duties here, by no possible means can the Church or Sunday school make it up. The chief reason why the children of Church members are in these days so difficult to reach and win to Christ is, that there is so little home instruction in the Bible. Father has not the time, or thinks he has not. It may be he is afraid to attempt it for fear of exposing his ignorance. And so the children are not instructed as they should be. But this is not the worst of it. If father and mother really believed the Bible they would study it more and talk about it occasionally. Because of this the children are led to think that the Bible is not what Christians claim it is; all of which makes the preacher's and teacher's task the more difficult. Let us study the Book so well that our minds shall become saturated with its very words, and our hearts become so overflowing full of them that we will want to talk of them—that we cannot help talking of them.

THIRD. These are "perilous times." The attacks made upon the integrity and authority of the Bible in former times were by men outside the church and known as the enemies of Jesus Christ. Now the same things are urged against the Word of God by men in orthodox pulpits, in the editorial chairs of Church papers and the class rooms of the Church's educational



institutions. Many of the very men who are supposed to be set for the defense of the Bible are its worst enemies and showing the most zeal for its destruction. That is, the Bible's most aggressive enemies are no longer outside, but inside the citadel. There is absolutely nothing new urged against the old Book. Every objection urged against the integrity of the Bible by the modern critic can be found in the writings of Voltaire and Paine. It is the same old fight, though the plan of the battle has changed, owing to the fact that there are traitors in the camp. But every bit of trustworthy information bearing on the subject, possessed by the Church at the present time, that was unknown fifty years ago, is in favor of the traditional views. There is no occasion for alarm, for "the word of the Lord endureth forever;" but there is abundant need of alertness and courage. We are warned that "There shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the truth shall be evil spoken of" (2 Pet. 2: 1, 2). Paul said, "I know that after my departure grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them. Wherefore watch ye!" (Acts 20: 29-31.) Believers were exhorted to "be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Eph. 4: 14); and to "contend earnestly

for the faith which was once for all delivered unto the saints" (Jude 3) ; and also, to "reprove them sharply, that they may be sound in the faith" (Titus 1:13). These exhortations should be heeded by believers in these days. They never were so timely as now. May God help us to be uncompromisingly loyal to our standard!

FOURTH. Always remember that the Bible is the only infallible rule of faith and action. The things of time and sense are constantly changing. Men's views are changing ever; creeds and beliefs are changing. The disquietude and unrest of the times are born of the agnosticism and uncertainties that are so widely prevalent. The more science and learning advance, the more general become doubt and skepticism as to the supernatural, and concerning eternal verities. The man who believes the Bible is the Word of God can be calm and confident in all times and under all circumstances, because he can say with the Psalmist, "Forever, O Lord, thy word is settled in heaven;" and, making it "the man of his counsel" and "the guide of his steps," can be supremely serene, no matter how furiously the storm may rage, the while he journeys onward. It is therefore of the utmost importance that the convert should become acquainted and familiar with the Bible as soon as possible. Amen! and Amen!



## CHAPTER XI.

**The Convert's Relation to the World.**

"We know that we are of God, and the whole world lieth in the evil one."—1 John 5:19.

WE understand by the term "world" that it signifies the mind, desires, and ambitions belonging the natural man as he stands related to this earthly life. In 1 John 2:15-17 it is said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh (those things we lust after according to the laws of our carnal natures), and the lust of the eyes (desires for wealth and earthly honors), and the vain-glory of life (my home is the finest in the city, or is furnished more tastefully and elegantly; my horse is the fastest on the driveway; or my bonnet was the most stylish at church on Easter morning), is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Christ and Satan are arrayed against each other in a contest to the finish. Righteousness and sin can never be harmonized. The Church and the world are as antipodal as the poles. There is no middle ground where a man can be neither saint nor sinner, or can be a "child of God" one day and a "child of the devil" the next. Jesus said, "No man can serve two masters; for either

he will hate the one, and love the other ; or else he will hold to one, and despise the other ;” and, “He that is not with me is against me ; and he that gathereth not with me scattereth.” Paul puts the whole case thus : “Be not unequally yoked with unbelievers : for what fellowship have righteousness and iniquity ? or what communion hath light with darkness ? and what concord hath Christ with Belial ? or what portion hath a believer with an unbeliever ? And what agreement hath a temple of God with idols ? for we are a temple of the living God ; even as God said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing ; and I will receive you, and will be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6 : 14-18). This is the old law of separation referred to by Moses in Exod. 33 : 16, promulgated to the Church, and thereby made binding upon the conscience and lives of believers.

I believe that a Christian man who is married to an unchristian woman is unequally yoked with an unbeliever. In the old law this was expressly forbidden ; and whenever the Jew transgressed that law, by marrying among the surrounding nations, he got into bondage and lapsed into idolatry. But if a Christian man is married to an unbelieving wife, the Lord gives commandment, “that the husband leave not his wife ;” and then Paul adds, “But to the rest say I, not the Lord : If any brother hath an unbelieving wife, and she



is content to dwell with him, let him not leave her . . . and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy" (1 Cor. 7: 10-14). But we are not at liberty to break the law because of what Paul says in the case, or even because of any special, gracious dispensation granted by the merciful Lord.

I believe that a Christian man who is in partnership with unchristian men in any business or enterprise, and his partners own the controlling interest in that business or enterprise, is "unequally yoked with unbelievers." Suppose, for instance, they are engaged in publishing a newspaper. It is a legitimate business, and it is quite right for a Christian man to engage in it, but his partners decide to issue a Sunday edition, which is a violation of the law of God and the laws of almost every State in the Union; and he becomes thereby *particeps criminis* to whatever of criminality attaches to such violation of the laws of God and the land. As a Christian man he has been compromised before the world. He has no moral right to allow such a thing to be possible; as he certainly has no right to be engaged in any business undertakings, or have any financial investments upon which he cannot ask the blessing of God.

I believe that a Christian who dances, plays cards, and goes to the theater is "unequally yoked with unbelievers." As I intend to discuss the question of worldly amusements, somewhat at length, in the next chapter, I will not dwell upon the matter now and here.

I believe a man may become "unequally yoked with

unbelievers," by becoming a member of any one of the world's clubs or secret societies. Let me give a case. I was once a member of a certain world-wide, popular, and influential order. One night in a meeting of the lodge, the question of how we should celebrate the approaching anniversary of the lodge was considered. It was moved that we have a banquet, with champagne, and conclude with a dance. I objected, urging as my reasons for doing so, that objects, for the promotion of which the order was instituted, were not furthered by such business; and, being a Christian, I could have no part whatever in the thing proposed. They disregarded my protests and voted to have the champagne and dance. Immediately I arose and said, "Loyalty to God and my Church compels me as a Christian man to say, I will not allow any man or set of men to compromise me before the world. Will you, therefore, please erase my name from your rolls?" I then immediately left the room never to return. These societies may have a very noble and worthy object; but there is danger of a Christian, who is a member, being compromised before the world. Hence the need of caution. I will also say no Christian man has a moral right to give to these societies time, money, and thought needed by the Church. Also, there is not one single worthy object of any or all of these societies that cannot be better promoted by the Church, if it follows the instructions given in the New Testament. The Church is the best social and benevolent organization on earth.

But it may and will possibly be urged by some that if we separate ourselves from all these things we will



become ascetic. But this does not at all follow. Of course, if we are loyal to Jesus Christ we will be misunderstood. He was misunderstood and misrepresented, and He said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household." "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Hence unchristian persons are said to be "alienated and enemies in your (their) mind in your (their) evil works" (Col. 1:21). Therefore is it said, "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4). It is thus seen that we have no option in the matter. Jesus was "separate from sinners." We must follow and obey him, no matter what the world says or thinks—must be right at any cost; "For we have not here an abiding city, but we seek after the city which is to come:" we are "sojourners and pilgrims"—"strangers and pilgrims on the earth," for "our citizenship is in heaven." The world demands as a condition of companionship and patronage that the believer shall conform to its rules and customs. This the believer can never do without dishonoring God and jeopardizing his deathless interests. There should be no temporizing or compromising. We must "go forth unto him without the camp, bearing his reproach," if we would have "the liberty wherewith Christ hath made us free," and win "the crown of glory;" for it is written, "If we endure, we

shall also reign with him" (2 Tim. 2:12); "If so be that we suffer with him, that we may be also glorified with him" (Rom. 8:17).

The greatest man, humanly speaking, the world ever saw, was "Moses the man of God." Of course he had all the elements of greatness: so also many other men; but none ever attained to the distinction of Moses. The real secret of his greatness was that he was a man of God—God's man. He was a striking illustration of the teaching of the Master, when He said, "He that loseth his life for my sake shall find it;" for he chose "rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible" (Heb. xi:25-27).

When God saw the affliction of His chosen people He resolved to deliver them. He acquainted Moses with His purpose and made known to him His plans. "And afterward Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt



said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens" (Exod. 5: 1-4). In order to bring Pharaoh to terms God sent the plagues of frogs and of flies upon the land; and in the great distress consequent "Pharaoh called for Moses and for Aaron, and said, Go ye sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away" (Exod. 8: 25-28). That is, Pharaoh was willing they should sacrifice to their God in the land; or was even willing they should go a little way into the desert to do this thing, if only the plagues could thereby be stayed; for he knew well enough that if they stopped short of doing what God commanded, they would soon be back. But Moses insisted that they must do exactly as God had commanded. The king being as yet unwilling to grant this, these servants of Jehovah were dismissed from his presence. Alas, how many there are who though desiring to be the Lord's are yet unwilling to be wholly His; and in order to quiet their troubled consciences' sacrifice in the land, or go not very far away. These people are soon back in the house of bondage.

God then sent the plagues of murrain of beasts, and

hail, thunder, and fire upon Egypt, "And Pharaoh's servants said unto him. How long shall this man (Moses) be a snare unto us? let the men go, that they may serve the Lord their God. . . . And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord" (Exod. 10:7, 9). Pharaoh and his servants knew that if they left their children in the house of bondage, though they should go the three days' journey into the desert, yet before many days they would be back. More than once have I known parents to give themselves wholly unto the Lord, but not their children; going the three days' journey themselves, but leaving their children in the house of bondage; and not long afterward the parents were again "making bricks without straw."

I have two dear friends—friends of many years; cultured, wealthy, elegant people. They gave themselves entirely to the Lord. They had two daughters. They grew to be beautiful young women. The mother thought they must move in what is called—by the world—"first society" (of course the world's first society is not first society. The first society is the society of Jesus). If they did that, they must do as the world's first society does; and the dancing master was brought into that home, and those young women were fitted for moving among the world's follies, fads, and fashions—put there by their mother, when they should have been reared for God and heaven. I at one time, nearly a score of years ago, conducted an evangelistic



campaign in the very church with which those parents were connected. One night, while preaching, I noticed their two daughters in the audience. They wept freely during the sermon. In the second meeting I went to them, I had known them from their babyhood. I asked, "Young ladies, will you not take Jesus to be your Saviour and Lord!" The tears ran fast over their cheeks. Addressing one of them by name, I again asked, "Will you not?" She bit her lip until the blood fairly started, and brushing her tears aside, she said, "No! we should have to leave society if we did, and we cannot do that." They went out from that meeting rejecting Jesus and refusing the life eternal; and to this day, so far as I know, are wedded to the world. If at last they are lost, their dear mother is responsible for it. Instead of remembering that those daughters belonged to God—were children of the covenant (Acts 2:39), and were therefore entrusted to her to rear them for God and heaven, she reared them for the world, and placed them, herself, in the most unchristlike company that can anywhere be found—the world's fashionable society. Five years after the meeting in which those young women thus turned their backs on the merciful Saviour, I read, in a daily newspaper published in the city where they reside, an account of a "Great Military Ball," given in one of the armories of the city, the night before; and among the nearly half a thousand distinguished patrons and patronesses whose names were published were the names of these parents: they themselves were again in the "house of bondage."

Pharaoh's heart being still unrelenting, God sent the plagues of locusts and darkness. "And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said . . . Our cattle also shall go with us: there shall not an hoof be left behind!" (Exod. 10: 24, 26.) The situation is exceedingly dramatic. Pharaoh was an absolute monarch. Were he to say so, the heads of these heroic brothers would instantly roll at their feet. Were he to give the word Moses would have been exalted to the position of second in authority in the kingdom, as a former Hebrew slave had been, by another Pharaoh. Along comes Mr. Expedient, who is evermore trimming and afraid to call his soul his own, and I hear him say, "Now, Moses, it is a wonder that Pharaoh has not had your head off before this: you have crossed and blocked him so often. It is quite remarkable that he has made any concession to you at all. Now that he concedes to you everything save that you leave your flocks and your herds, and they are hardly worth taking with you, for you are nothing but slaves and as poor as poverty, why not yield this point? he will reward you and you will lose nothing; but if you persist in your unyielding course he will have your head taken off. Now, don't be dogmatic! be reasonable!" But Moses knew what God had commanded. He had conscience and the courage of his conviction; and having God on his side, he had no cause for fear. What wonder then he said the most magnificent thing that ever fell from human lips: "There shall not an hoof be



left behind!" No wonder he stands out upon the pages of history so conspicuously.

One day I stood upon the summit of the Cheops pyramid, the largest of the Ghizeh group. From that lookout I counted fifty-six other pyramids. It is pretty certain that these pyramids are monuments to the kings of Egypt. But what kings? Who were they? The Egyptologists can give us but little light or information concerning them. While thinking upon the matter I heard our Bedouin guide call to one of the camel boys, "Moses! Moses!" And I said, "Who was Moses? Once a slave in this very land; who did not fear the wrath of the king, in doing what God commanded, and would not by a hair's breadth deviate from the course of duty. He identified himself with God's oppressed, despised, and poverty-stricken people; going out into the wilderness to wander all his days, when he might have enjoyed the pleasures and splendors of the most glorious earthly court, because God commanded it. No pyramid was ever built to perpetuate his name and memory! His praises were never chanted along the corridors of stately temples. But he lives! even while the great Pharaoh whom, in the name of the living God, he defied, is forgotten. It is always wise and safe to implicitly and uncompromisingly obey God."

Pharaoh knew well enough that if the Hebrews left their flocks and herds, even though they were few and of little worth, they would be soon returning, as indeed they would. Just so with the believer who rents his property for a saloon or other base purpose; or makes

investments upon which he cannot ask the blessing of God; he will soon be back in the house of bondage; it is inevitable. God demands of us whole-hearted and irreversible surrender. Anything less is dishonorable on our part, since He gave Himself without reserve to the work of ransoming us, and is fraught with peril to us. There can be no real peace or liberty for any man who compromises. The leanness and weakness everywhere apparent in the churches to-day is largely chargeable to temporizing. Fear of the world's opinions; of being considered peculiar. Courting the world's favors and lusting after its pleasures, honors, and wealth; and bondage is inevitable. I like the spirit of the man who, when about to be baptized in a creek, out in the country, said, as the pastor and he stood at the edge of the water, and the pastor asked him, "Have you anything in your pocket that will get wet?" "I have a pocketbook, but I want that baptized too!"

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12: 1, 2). Amen! and Amen!!



## CHAPTER XII.

**The Convert's Relation to the World.—(Continued.)**

“And be not fashioned according to this world.”—Rom. 12:2.

THE subject of pastimes and amusements demands careful consideration. There probably never was a time when dancing, card playing, and theater going were so generally indulged in as now. The world, with brazen effrontery, has intruded itself into the Church of God and defiled her very altars; and imperatively demands of the children of God conformity to her customs and laws as a condition to her favors and patronage. Alas! that so many in the Church have not the courage to resist these demands. Doubtless some yield to these demands because of ignorance of what God requires of them, having never prayerfully studied the Bible to ascertain what is the law of the Christian's conduct.

No man stands more uncompromisingly for the rights of the individual conscience than I. No man or company of men shall ever be allowed to stand between God and myself as regards the law of conduct. I am answerable to God alone for what I do and how I live. If I wish to indulge myself in worldly amusements and pastimes, I will do so, and it is nobody's business but my own. What I here insist upon as my inalienable right I most respectfully concede to every other person. But as Christians we are not laws unto ourselves: we are under obedience to “the law of the

Spirit of life in Christ Jesus.” The Bible must be the law of our conscience, of our conduct, and of our life. If we deny this, we certainly have sufficient grounds for doubting if we are Christians at all. It is not thinkable that a man can be a Christian and knowingly, deliberately, and persistently disregard the rules plainly stated in the Bible for the conduct and life of a disciple. Therefore, in discussing the question, May a Christian indulge in these things? my one effort shall be to point out what the Word of God teaches; and then the matter will be submitted to the individual reader to decide whether he (or she) will square his life by God’s rule, or be a rule unto himself, remembering that he is accountable to God and not to men.

“Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me” (Matt. 16: 24).

A religion that costs a man nothing is not worth having. I fear that is the kind many church members have nowadays; a religion of selfishness and ease; a religion in which there is no denial of self or cross-bearing; living just the same kind of life they lived before they professed faith in Jesus as Saviour and Lord; and in no essential particular different from that of their unchristian friends. Jesus said, “Who-soever doth not bear his own cross, and come after me, cannot be my disciple” (Luke 14: 27). He also said, “If any man would come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9: 23). Reader, what has your religious pro-



fession cost you? What have you ever denied yourself for the Master? What crosses have you taken up daily for Him who bore the Cross for us? What sacrifices have you ever made for Him who was "made a curse for us? for it is written, Cursed is every one that hangeth on a tree" (Gal. 3: 13). If none, then according to the Master's own words you are not His disciple; even though you are a member of a church, having been baptized, and occasionally partake of the Lord's Supper and call yourself a Christian. None of these things, though right enough in themselves, can make us right before God.

What shall the disciple deny himself? I make answer, FIRST. Indulgence in anything sinful, *per se*. "Let him that stole steal no more." "Let the wicked forsake his way, and the unrighteous man his thoughts." It is unthinkable that a man can continue in known and willful sin and yet be a disciple of the Lord and Saviour Jesus Christ. I am quite sure this goes with the saying.

But, it may be asked, In what ways, if at all, are dancing, card playing, and theater going sinful? A young woman once said to me, "I am a Christian and am very fond of dancing. If you can show me any place in the Bible where it says, Thou shall not dance, I will at once give it up; because, being a Christian, I must implicitly obey the Word of God." I said to her I cannot find you a single passage where it says, Thou shall not dance; but you must not conclude on that account that it is right to do so. I cannot find in the Bible a command Thou shalt not set fire to your

neighbor's house. Would it be right therefore to do it? Indeed it would be a sin to do it, as certainly as a violation of any of the explicit commands in the decalogue. There are certain great underlying principles, that rest alike upon Sinai and Calvary that belong to the ethics of Christianity as certainly as the Ten Commandments, and are therefore binding upon the conscience and life of the believer.

But what say the Scriptures? Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." Also He said, "He that is not with me is against me; and he that gathereth not with me scattereth" (Matt. 12:30). The Saviour thus places a line of division between those who are His disciples and those who are not. We are either for Him or against Him. There is no middle ground where one can live and love the ways and things of the world, and yet be His disciple. In 1 John 2:15 it is said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The believer is under as much obligation to recognize and obey this law as any particular and specific commandment of God. Let us throw the light of God's Word upon this law that we may see what it means.

In Rom. 12:2, it is said, "And be not fashioned according to this world." For myself, I believe that dancing, card playing, and theater going are in part of the fashion of this world. If this be so, then to follow this fashion is to violate the command, "Be not



fashioned," etc., and that constitutes sin as certainly as the violation of any other command of God.

In 2 Cor. 6: 14 it is said, "Be not unequally yoked with unbelievers." If we allow ourselves to be unequally yoked with unbelievers we commit sin as certainly as if we steal or lie. We are under solemn obligations to keep all God's commandments. I believe that we violate this command when we indulge in dancing, card playing, and theater going, with unchristian people. Let me explain why I think thus. God lays down the rule of our conduct in these words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31); "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17). If one can dance, play cards, or go to the theater, "in the name of the Lord Jesus," for "the glory of God," and "give thanks to God the Father through him" (Jesus), it would be entirely right to do so. But if not it would be a sin to do so. I am sure these things cannot be done in that way. Let us test the matter. Let me suppose that I am the only Christian present at a dancing party. The dance is about to begin, when I speak up in the hearing of all present and say, "Mr. Floor Manager, please wait a few moments; you know I am a Christian, and the Bible, which is the rule of the Christian's conduct, says, 'Whatsoever ye do, do all for the glory of God . . . in the name of the Lord Jesus, giving thanks to God the Father.'" Now then, as I am going to engage in this dance 'in the name of the Lord Jesus,'

and for the glory of God, let us return thanks unto God the Father for it." Would such a thing be in place? Not at all. And why not? Because the dance is not for the glory of God, and cannot be indulged in "in the name of the Lord Jesus." Or, let me suppose I am present at a card party and am the only Christian there. We are going to have a game of whist. It is my deal, and after shuffling the cards, I say, "Friends, the Bible is my rule of faith and action; and it says, 'Whatsoever ye do, do all for the glory of God . . . in the name of the Lord Jesus, giving thanks unto God the Father through him;'" and now, as I am going to play this game for the glory of God, and in the name of the Lord Jesus, let us bow our heads in prayer, while I return thanks unto God the Father, before I deal the cards." I think to do such a thing would throw a chill upon the game. And why should it, if the game is for the glory of God? Once again: suppose a Christian young woman has accepted the invitation of an unchristian young man to accompany him to the theater. At the appointed hour he calls. The young woman meets him in the reception room and directly says to him, "I am quite ready to go with you save for one thing; you know I am a Christian. God's Word is the law of my conduct and life, and it says, 'Whatsoever ye do, do all for the glory of God, . . . in the name of the Lord Jesus, giving thanks unto God the Father through him;'" and as I am going with you to the theater for the glory of God, and in the name of the Lord Jesus, will you excuse me for a few moments while I retire to my closet of prayer and re-



turn thanks unto God the Father, and then I will be ready to accompany you." I think the young man would be somewhat surprised. But why? Simply because these pastimes are not for the glory of God, and cannot be indulged in in the name of the Lord Jesus. Is it not very clear that we are unequally yoked with unbelievers when we mingle with them in these things?

This is further indicated by the fact that dancing, card-playing, and theater-going church members seldom, if ever, speak with their unchristian friends with whom they associate in these games and amusements about their soul's salvation. And yet, as children of God, they are under solemn obligations to do so. Why do they not do so? Because of unequal yoking. They may do their utmost to persuade themselves that indulgence in these things is not sinful; and strive to quiet their troubled consciences by arguing that it is not their duty or business to speak to their friends concerning their soul's salvation; but the fact remains that by no possibility can it be made to appear that one can glorify God by joining unchristian people in these pastimes and pleasures.

God says, "Whatsoever is not of faith is sin" (Rom. 14:23). For myself I have no doubt about dancing, card playing, and theater going being something else than of the faith spoken of here. They certainly are not of faith—the faith that what is done is for the glory of God. If this be true, to do these things is to commit sin.

In Eph. 5:11 it is said, "And have no fellowship

with the unfruitful works of darkness, but rather even reprove them." I am very sure that these things are of the unfruitful works of darkness. Without doubt thousands have been led to ruin through the dance. Who that knows anything about it can doubt it? It must therefore belong to the unfruitful works of darkness. There is not a saloon, brothel, or den of infamy in which the cards are not found. They are associated with that which is vile, sinful, and degrading. If there were no other reason why I should have nothing to do with them, these things would be quite sufficient. Think of the characters blasted, fortunes ruined, and murders and suicides committed over cards! and tell me, do not they belong to the unfruitful works of darkness? And the theater! Dumas, who wrote "Carmille" and other indecent plays, once said, "You do well to keep your daughters away from the theater; for, when we write plays we appeal to the passions." If the theater is not a fit place for the daughter to attend, and he said so, and certainly knew, it is surely not a fit place for the son. Edwin Booth once said, "As long as every gimcrack that comes along may put upon the stage what he pleases, you do well to keep your daughters away from the theater." Mary Anderson, the greatest actress of this generation, when at the very pinnacle of histrionic fame, and receiving two thousand five hundred dollars a night, quit the stage forever and said, "It was the happiest act and day of my life." McCready once said, "I would not allow a daughter of mine to associate with theatrical people."

"Under the auspices of the Knights of Columbus Dr.



Adams lectured upon 'The Theater' last night to an audience that filled the opera house. Prefacing his remarks concerning Shakespeare's productions with a description of theaters and stage methods of Shakespeare's time, he followed it with his caustic scoring of problem plays: 'It was in the Empire Theater in New York. Five or six hundred girls and young women of the cream of the social world witnessed the play. On the stage a man, a roue, talked to a woman. Both flicked ashes from their cigarettes. The man shot an epigram at the woman; the woman flashed back. They interchanged epigrams, and other characters appeared. Their conversation was in epigrams, bright, witty, keen, and—hellish, devilish, and bestial. I want to say that in that theater I heard under the gloss of polished language and expressive gesture the exposition of lust and vice; the girls listened with glistening eyes and bated breath. I stood in the foyer, and they trooped by me. Their glances were expressive of a newborn knowledge, the hellish knowledge that wrecks homes and destroys peace. Should I approach your wife and by innuendo express to her what is said in "Zaza" and "The Second Mrs. Tanqueray," you would kick me as you would a cur. If I in the suggestive language of those plays approached your fiancée, my life might pay the forfeit. Yet you take your wife and your daughter, and you pay coin, good coin, to have them witness the animal passion of men and women laid bare in all its brutality. I say to you, the woman who witnesses one of these plays is no longer pure in mind; she has been tainted by the searing iron

of immorality, although she has but heard and seen.'"—*Bay City (Mich.) Tribune, Jan. 31, 1901.*

Nine tenths of the plays put upon the modern stage are indecent, and the billboards will prove it. Three fourths of theatrical people, in my judgment, are immoral. They swear, drink, gamble, care nothing for the Church of God and other sacred things, and will play on the Sabbath day when permitted as quickly as upon any other. Without any doubt the modern theater belongs to the unfruitful works of darkness. We are, therefore, having "fellowship with the unfruitful works of darkness," if we patronize these things, and thus violate the command of God not to do so; and we are not reproofing them as commanded, if we indulge ourselves in them; and thus again we violate a command of God, and thus commit sin.

By these Scriptures (and there are many more along the same line) it is plain, as I think, that dancing, card playing, and theater going are sinful *per se*.

What shall the disciple deny himself? I make answer, SECOND. Indulgence in all things sinful in their tendency. God says, "And abstain from the very appearance of evil." A Christian will not live to see how close he can live to sin without sinning; sin will be to him hideous, heinous, and repulsive. He will loathe it and shun it as one would a vile communicable disease. If he has not this thought and feeling concerning sin, he certainly has sufficient grounds for concluding that he is in a very low spiritual condition, or more likely not a Christian at all.

For myself, I am very sure that dancing, card play-



ing, and theater going have a tendency toward that which is sinful. I give the following reasons for this conviction, viz.; FIRST. One cannot maintain spiritual-mindedness and indulge in these things. I have never known a spiritual-minded person who indulged in these pastimes. SECOND. The people who indulge in these amusements do not support their own church prayer meeting. They may occasionally attend, though very rarely, but they contribute nothing more than their presence to the interest of the occasion. This is invariably the rule. THIRD. The dancing, card-playing, theater-going church members have, uniformly, a manifest unconcern for the salvation of the lost; and cannot be depended upon for any assistance to reach such and bring them to a knowledge of the truth as it is in Jesus, in any effort that the Church may make with that object in view. FOURTH. The sons and daughters of such church members are the most difficult people to win to the Saviour to be found. FIFTH. The Churches that observe the Lenten season abstain from indulgence in these pastimes. And why? Because, so they think, as Christians approach the time of the year when our Lord was crucified they should give themselves to meditation and prayer, and these things prevent such moods and exercises, thus acknowledging that such indulgence is unspiritualizing. SIXTH. Some of our cities have enacted ordinances forbidding public balls, merely as a police measure; believing as they do that they promote crime and lawlessness, and some Roman Catholic Bishops have forbidden their members attending public balls and en-

gaging in the modern round dance under pain of denying them the sacraments of the church. SEVENTH. Some years ago the police commissioners of New York city directed the chief of police to ascertain what were the causes leading the many thousands of fallen women in that city to their present lives of shame. The chief of police pushed this investigation as far as possible; and in his report to the commissioners made the following statement: "I believe that nine tenths of the fallen women in New York city, who had moral and Christian parents, came to their present lives of shame through the modern round dance." There can be no doubt as to the tendency of indulgence in these things being toward that which is unspiritual and sinful. If we refuse to avoid the appearance of evil we commit sin. That which tends toward evil must in some sense and degree partake of the nature of evil, and should therefore be avoided. We are also commanded to "lay aside every weight" as well as "the sin which doth so easily beset us" (Heb. 12: 2). Here are some things called weights, as distinguished from sins, that hinder the Christian from running the race set before us. Whether dancing, card playing, and theater going are referred to in this passage does not matter. We do certainly know they are weights that handicap the Christian so that he cannot run as he should. If he refuses to lay aside any weight he thereby disobeys that command of God and thus commits sin *per se*.

What shall the disciple deny himself? I make answer, THIRD. Indulgence in all things that will mar or



destroy his influence for good. It is most certainly true that unchristian people everywhere believe that Christians should not dance, play cards, or go to the theater. The Christian that fails to respect this conviction will soon discover that he has no influence over his unsaved kindred and friends to win them to the merciful Saviour. Here, without doubt, is where the real reason is to be found as to why the Church is having so little success in bringing the perishing to Jesus. We may say the world is crooked and perverse. But we cannot truthfully say they are not right in such view of the case. But Christians are exhorted to "be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life" (Phil 2: 15, 16). We may not insult Almighty God, as did the first murderer, by asking, "Am I my brother's keeper?" We are our brother's keeper. We may not escape our responsibility by propounding such a question; for we are most surely accountable to God for the influence we exert over the thoughts and lives of the unsaved all about us. Paul said, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14: 21); and, "Take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake

Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble" (1 Cor. 8:9-13). Ordinarily the eating of meat was both right and necessary to Paul; but remembering how he was under obligations to God to keep the weak ones from stumbling; and how if by doing that which ordinarily would of itself be right he should cause him to stumble or wound his weak conscience, he would be sinning against Christ, he said, "I will eat no flesh for evermore." Therefore, because of this law, should Christians not dance, play cards, or attend the theater, since unchristian people everywhere insist that such things are inconsistent with the profession the disciple has made. Some years ago I was conducting an evangelistic campaign in the city of Charleston, S. C. My host took me one morning to a cotton compress and to the docks. We met an old sea captain, to whom I was introduced. As we were coming away my host said, "That is a queer old sea dog. He has been sailing between this port and Liverpool for more than eight years. Whenever he is here over Sunday he is sure to go to one of our churches, both morning and night, for he is an ardent admirer of the rector and very fond of his preaching. He arrived in this port on Tuesday of last week. Saturday night he went to the Academy of Music to see the play. Directly after he took his seat he recognized the rector on the other side of the dress circle. He rubbed his eyes and looked again



to make sure there could be no mistake, and when he was certain it was the rector, he took his hat and left the house, mad as fury, and has been cursing the rector ever since. He says, 'I would not go to hear him preach again to save his life.' " This rector was doubtless unconscious of having done anything wrong or sinful; but he lost his influence over the old sea captain as certainly as though he had been drunk or committed murder.

I never was so much humiliated as under the following circumstances. Nearly thirty years ago, while a resident of Indianapolis, I was well acquainted with a bright, though very wild, young man, whose father was wealthy and of commanding influence. I talked with this young man many times about his soul's need and peril. More than once he was so much moved by my words as to tremble and weep. He always thanked me for my interest in and solicitude for him. We had some friends visiting us who had been abroad for nearly four years. Joseph Jefferson was at that time playing "Rip Van Winkle" in our Academy of Music. I knew the play for I had seen Jefferson play it several times in my theater-going days. Our friends had never seen it. They expressed a desire to go. Out of politeness I accompanied them. I enjoyed the company and the play. I returned home without any sense of wrongdoing and that night slept the sleep of the just. Next morning as I was going to my office (for it was before I had entered the ministry) I met my young friend; and as had been my custom since I knew him, I stopped and shook hands with him; and while our hands were

clasped I asked, "Ed, when are you going to begin the Christian life?" A scowl was upon his face in an instant, and jerking his hand from mine he said, "Mr. Munhall, I want you never to speak to me upon this subject again." In astonishment I asked, "My dear fellow, what do you mean?" He replied, "I saw you at the theater last night, and I do not want you ever again to speak to me about my soul." And I never did. My influence over him for good was as completely destroyed as though he had seen me drunk in the gutter. Some years afterward, I decided to go out to the Rocky Mountains to preach to the miners. His father, hearing of it, called to see me, and said, "Ed is out where you are going, I think, though we have not heard from him in two years; will you not try to find him and give him a father's message?" Of course I promised him I would. While in the mountains, I one day found him in a mining camp, in a low-down groggery, sitting upon the head of a whisky barrel. I gave him his father's message and talked with him for a full hour, but I said never a word to him concerning his soul.

I was conducting some evangelistic meetings in a certain city. One evening in the after meeting I was called to the rear part of the audience to speak with a young woman. I found her in great distress over her soul's needs. She had recently been graduated from Vassar College. Her parents were wealthy, cultivated people. The young woman had expressed a desire to see me. I asked her right away what was her trouble? Brushing the tears from her cheeks, she asked, "Mr.



Munhall, if I become a Christian will I have to stop dancing?" I said, "I will answer your question by asking you several. Do you believe there is any harm in dancing?" "None whatever," she replied. "Well, then," I asked, "why do you ask me, 'Will I have to stop it?' Of course you will not have to stop it if there is no harm in it; but your question would indicate that after all you thought that there was harm in it." I then asked, "Does your minister dance?" "O no!" she replied. "If he did would you have confidence in him?" She quickly answered, "I would never go to hear him preach." But I urged, "If there is no harm in dancing, why should not the minister do it? Has he not the same right to dance as the private member? Certainly he has. If it is right for the member it is right for the minister. If it is wrong for the minister, and you have confessed that it is, it is wrong for the member." She said, "I had never thought of that." I then asked, "Did you ever know a spiritually minded man, one who would do personal work in a meeting of this sort that danced?" She answered, "There is a gentleman who is doing personal work in these meetings who dances." I said, "I had never known a case of the kind;" and then asked her if she had any objections to naming the man. She said, "No!" and gave me his name. I said to her, "Last evening there were two of your lady friends here, and under conviction of sin. This gentleman spoke with them. One of them said to him, 'Will we have to give up dancing?' He replied, 'No; that's old foggy. I am a Christian and I dance.' The two young gentlemen who escorted those

young women to the church were unchristian. They heard what was said, for they occupied the pew immediately behind them; and at once they arose and went back near the doorway, where the pastor of the gentleman stood, and one of them told him what they had heard, and then said, 'Mr. Preacher, if that is the kind of religion you have in your church, that's the kind we have in the big church, and we prefer to stay where we are.' '\*

At once she said, "I will give it up!" "Give it up!" I said; "give up the dance for the salvation of your precious soul, for Christ, for heaven and an unfading crown! I should think you would, quickly and gladly enough!" Soon she was rejoicing in "the love of God which passeth knowledge." The next evening, meeting her, I asked, "Do you want to dance?" She replied, "O, no! I hate the very thought of it."

No one under conviction desires a dancing, card-playing, and theater-going professor to tell them what they must do to be saved; and most certainly no one on their dying bed wants such an one to minister to them the consolations of the Bible. And since we are accountable to God for the kind of influence we exert over our fellow-men, and our influence for good is

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\* Some two years afterward I occupied the pulpit of that very church, and told this incident without telling where it happened or mentioning names. That gentleman was present in the audience. At the close of the service he approached me and asked, "Did you mean me?" I responded, "Verily, thou art the man." He then said, "If that is the kind of influence I have been exerting over the young men of this community, here's my hand, and promise that I have danced my last step, shuffled my last cards, and gone to my last theater, circus, and minstrel entertainment." The next day I met his pastor, and when we shook hands he said, "I am much obliged to you; you made an elder for our church last night."



most certainly destroyed if we indulge in such things, it is clearly sinful to do so.

How shall the disciple follow Jesus? I make answer, **FIRST.** In sacrifice. "Christ . . . gave himself up for us, an offering and a sacrifice to God" (Eph. 5:2). Disciples are besought "to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). And what can be more reasonable than our making a sacrifice of any and everything required of us in order to glorify Him who went to the cross, with its suffering, curse, and shame for us? O, shame! thrice shame! upon us if we hesitate for one moment to abandon ourselves utterly and irreversibly to Him. In this connection it is well to remember His words. "Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30). So all sacrifice for Him has an abundant compensation. One hundredfold is ten thousand per cent. Who will say it is not a good investment?

How shall the disciple follow Him? I make answer, **SECOND.** In service. "For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

The disciple is not a convert because he serves; he serves because he is a convert. He is not saved simply

and only that he may escape hell and gain heaven. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). The crowning glory of Christ is this—He "came not to be ministered unto, but to minister, and to give his life a ransom for many." The most exalted honor God can put upon a man is to associate him with Himself in service (John 12:26; 2 Cor. 6:1). We never can fully realize and appreciate the privilege and dignity of serving our Master and Lord. The highest archangel that serves before the dazzling presence of Jehovah would gladly leave his place of service and quickly wing his flight to earth, and take the humblest place in which any child of God is appointed to serve; but no such dignity and honor can be his.

#### HOW SHALL WE SERVE?

FIRST. WITH NEWNESS OF THE SPIRIT, and not in oldness of the letter" (Rom. 7:6). It is not a legal service, laborious and slavish, but a service of love, gladsome and joyous.

SECOND. WITH HUMILITY. "Serving the Lord with all lowliness of mind" (Acts 20:19). The Master said, "Whosoever will be chief among you, let him be your servant" (Matt. 20:27). In washing the disciples' feet He gave us a beautiful and striking example. (See John 13:4-17.)

THIRD. BY LOVE. "Through love be servants one to another" (Gal. 5:13). When "the love of God hath been shed abroad in our hearts through the Holy



Ghost which was given unto us" (Rom. 5:5), it becomes both natural and easy to serve one another.

FOURTH. FEARLESSLY. "Might serve him without fear" (Luke 1:74). Why should we fear what man shall say or do when we are conscientiously and faithfully serving our Master and Lord? "Fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).

FIFTH. FROM THE HEART. "Doing the will of God from the heart" (Eph. 6:6), that is, conscientiously; "Not with eyeservice, as men-pleasers."

SIXTH. ACCEPTABLY. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

SEVENTH. FAITHFULLY. "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10). For such the Master will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord" (Matt. 25:23).

The convert should carefully avoid being:

FIRST. A disobedient servant (Luke 12:47).

SECOND. An "unprofitable servant" (Matt. 25:30).

THIRD. A "slothful servant" (Matt. 25:26).

FOURTH. A man-pleasing servant (Gal. 1:10).

FIFTH. An "evil servant" (Matt. 24:48).

SIXTH. A "wicked servant" (Luke 19:22).

The honor that shall at last be put upon the "good and faithful servants" will be immeasurably beyond any that earth can bestow, for the Master "shall gird

himself, and make them sit down to meat, and shall come and serve them" (Luke 12:37).

How shall the disciple follow Jesus? I make answer, THIRD. In sorrow. "He was despised, and rejected of men; a man of sorrows, and acquainted with grief." He trod the *via doloroso* for us, and there are sorrowful ways for us to tread. Life is not a joke. There are dark days and stormy hours for every life. There are oppressed and broken-hearted ones all about us. The world is full of woe and ruin. Life, therefore, is altogether too serious to be dealt with lightly or treated in a trifling manner. Jesus does not ask us to walk where His holy feet have not trodden:

"As oft with worn and bleeding feet  
We tread life's rugged pathway o'er;  
The thought, how comforting and sweet!  
He trod this very path before!  
And all our wants and wishes knows,  
From life's first dawning to its close."

We certainly will never go to the dance, if we follow Him. The thought of Him engaging in a modern round dance, or even being a patron of one, is almost sacrilegious. To think of Him playing cards is enough to send cold chills over us. We certainly know He would not attend upon anything of the kind. So we cannot follow Him to the card table. Does anyone for a moment think that if Jesus were again among men that He would patronize the theater? We certainly know He would not. The theater is wholly repugnant to the Christ mind and nature. If, then, we are His followers, we will not patronize or frequent such places.



I know there are those who after reading these pages will be led to think that happiness and gladness are all gone if we become followers of Jesus; for how can it be otherwise, they will reason, if we must give up all these things and carry a cross daily? No one ever made a greater mistake than to think thus. One can never know real happiness and joy until he becomes a true follower of Jesus. Our cross is found in our unwillingness to be and do just as He willeth. The upright piece of the cross may stand for God's will, the arms may represent our human will. When our wills are at cross purposes with God's will, there is a cross; but when our wills are parallel with His, one with His, the cross disappears. "The god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them" (2 Cor. 4:4).

Why should we be always wanting a frolicsome time of it? Why should pastimes and pleasures have so large a place in our thoughts as they do? It is surely a bad indication, that our minds so seldom grasp the heroic and serious, and we want so much to be amused and entertained.

"I do not ask, O Lord, that life should be a pleasant road;  
I do not ask that Thou shouldst take from me aught of its load;  
I do not ask that flowers should always spring beneath my  
feet;

For well I know the poison and the sting of things too sweet.  
For one thing only, Lord, dear Lord! I plead, lead me aright!  
Though strength should falter and though heart should bleed,  
through peace to light.

“I do not ask that Thou shouldst shed full radiance here;  
Give but a ray of light, that I may tread without a fear.  
I do not ask my cross to understand, my way to see;  
Better in darkness just to feel Thy hand and follow Thee.  
Joy is like restless day, but peace divine, like quiet night;  
Lead me, O Lord, till perfect day shall shine full on my sight!”

I once read of a heathen prince who was dying. He had somewhere heard the story of the cross. He bade his servants make one, giving them the dimensions. When their task was finished they brought it to the prince. At his command they lay him upon it. When with outstretched arms his body rested wholly upon it he said, “It lifts me up! It lifts me! It lifts—” and it had lifted him to the heavenlies. And just so, if we bear our cross gladly, instead of it being a great burden that shall bear us to the earth so that we shall never more know joy and gladness, we shall find that it will lift us from sin to righteousness; from condemnation to justification; from spiritual death to eternal life; from the low, selfish, sordid, sensual things of time and sense to the pure, unselfish things of God; it will lift us from hell to heaven. O, for uncompromising surrender to be made conformable to the will of God in all things! Then joy unalloyed, and happiness such as the world never had and never can give, will be ours.

#### ONE DOZEN AND ONE FACTS CONCERNING DANCING, CARD PLAYING, AND THEATER GOING.

IT IS A FACT that the three leading worldly amusements are card playing, dancing, and theater going.

IT IS A FACT that the Bible demands that Christians shall be separated from the world. (See Matt. 6: 24; John 17: 15, 16; 2 Cor. 6: 14-18; James 4: 4; 1 John 2: 15-17, etc., etc.)



IT IS A FACT that not a single evangelical denomination approves of these amusements; and many of them have formally declared against them.

IT IS A FACT that unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

IT IS A FACT that persons desiring to become Christians never want a dancing, card-playing, theater-going professor's assistance in learning how.

IT IS A FACT that the worldly minded members of any church contribute little or nothing to the spiritual forces and work of their church.

IT IS A FACT that any church sanctioning these amusements is spiritually inert.

IT IS A FACT that unchristian people have little or no respect for the religious professions of church members who indulge in these amusements.

IT IS A FACT that the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes.

IT IS A FACT that indulgence in these amusements has led multitudes to disgrace and ruin.

IT IS A FACT that no one, in the dying hour, wants one who loves these things to pray with them or speak to them of the life to come.

IT IS A FACT that church members given to these pastimes have little knowledge of the Bible and are seldom found in their church prayer meetings.

IT IS A FACT that if you are a Christian, and indulge yourself at all in these worldly pleasures, and, for the honor and glory of our glorious Saviour and Lord, will at once and forever renounce them, you will have His sweet approval, the approval of your own conscience, and such joy as the world cannot give (Matt. 19: 29).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18).

An early friend of Dr. Josiah G. Holland's father said, when dying, "Over cards I have murdered time and lost my soul."

## CHAPTER XIII.

### The Convert's Relation to the Work.

“For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.”—Eph. 2 : 10.

ACTIVITY is the law of life, of spiritual as of physical. Life and inertia are absolutely incompatible. “Show me thy faith apart from thy works (a thing impossible) and I by my works will show thee my faith” (which is the only way faith can be manifested). Faith is a vital principle, bringing the one exercising it whole hearted “to the obedience of Christ.” Because of this it is written, “Be ye doers of the word, and not hearers only, deluding your own selves” (James 1 : 22). And “the Word was made flesh.” Therefore be ye doers of Christ, or literally, be ye imitators of Christ. Think how the Master gave Himself ceaselessly in manifold ministries of good to all with whom He came in contact, and ever remember that He said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7 : 21).

Why should one be a doer of Christ?

FIRST. Because it is according to “the law of the Spirit of life in Christ Jesus.” I do not have life because I am a doer of Christ, but I am a doer of Christ because I have life. I once read of a man who undertook to determine what is the power exerted by the heart of a healthy, full-grown man; and he concluded



that it was equal to lifting one hundred thousand pounds one foot from the earth. The blood in going into the head passes through the carotid artery and in its backward flow through the jugular vein. Now imagine the flow of blood backward is obstructed so that the full force of the heart's energy is brought to bear upon the under side of one's head; the probability is it would blow it sky high. Just so, when God puts His life and power and love into a human soul, there must be an outflowing, an outgoing, or we will lose our spiritual heads, so to speak.

SECOND. In order that we may have spiritual health and growth. Activity is as necessary to spiritual tone and development as to physical. A man may partake of proper food, in sufficient quantities at the right times, but if he fails to take proper exercise he will become plethoric, dyspeptic, and gouty. Just so in the spiritual life. The man who goes much to meetings and spends not a little time in studying his Bible, and yet does not give himself up to service as "God worketh in him both to will and to work, for his good pleasure," that man will soon become odd, crankish, and censorious. We should be symmetrically developed and rightly balanced disciples.

THIRD. In order that we may enjoy ourselves. The earnest, active Christian, who is about his Master's business, is without doubt the happy one. With the Psalmist he can say, "I delight to do thy will, O my God!" The world, with its pastimes and pleasures, has no enticement for him. He has found the real source of happiness and the fountain of joy; and the world's

amusements are not at all to his liking since he knows by sweet experience of that which is incomparably better.

How should one be a doer of Christ?

FIRST. INTELLIGENTLY. (*a*) He should study human nature, and keep posted as to what is going on in the world. We need to know how and when to approach those whom we want to win to the Saviour. We want to be able to take advantage of all conditions and circumstances that can be used to accomplish our ends. (*b*) He should know how to use his Bible. His motto should be, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15). There never was a time when the need of having intelligent workers in the Church was so great as now.

SECOND. FAITHFULLY. "It is required in stewards that a man be found faithful;" and believers are all "stewards of the manifold grace of God." The weakest, the humblest, the most uninfluential, as the world estimates such things, can be faithful. And all such meet with the Divine approval, and shall at the last hear from the lips of the Lord, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord" (Matt. 25:21).

THIRD. CONSCIENTIOUSLY. While we are to "render unto Cæsar the things that are Cæsar's," we are likewise to "render unto God the things that are God's." The man who will remain away from the



Sunday services and the church prayer meeting because of the weather, but will not stay away from the office, store, or shop though the weather be much worse, has not a good conscience. The believer is under obligations to show the same sort and degree of conscientiousness in the service of God as of self. "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings." A young man once said to me: "When God converted me I promised Him definitely two things, viz., that He should have one tenth of my income; and that I would never miss the mid-week prayer meeting of my church, unless providentially hindered from attending. I would as soon think of using my employer's money as to touch a penny of that one tenth; and I have not missed a single church prayer meeting, although I have been a member for sixteen years." What would be the result if every church member had this degree of conscientiousness? Why, it is easy enough to see that the coffers of the church would never be empty and no interest crippled for lack of funds, and no end of work undertaken that should be done; and the prayer meetings would fill the largest rooms in every church, and the Church universal would throb ceaselessly with intensest spiritual life. Has any disciple a right to be less conscientious than the above-mentioned young man? I am sure we rob God if we are. Let us be as honest in our dealing with God as with our fellow-men. Anything less is dishonorable.

Where should one be a doer of Christ?

FIRST. In the family, at home. Every man ought to

build over against his own house. If there are any members of the household unsaved, every reasonable effort should be persistently made to win them to Jesus for the life eternal.

SECOND. In business. By treating employees in a Christlike manner, and otherwise commending to them the doctrines of God the Saviour. By inviting them to attend church and encouraging them to do so. Also by using any means that may be wisely employed to lead them to the Saviour.

THIRD. In the church. The church is, or should be, a workshop—a place where there is something for every member to do—and every member should quickly find out what that something is, and then do it with his might, and keep at it unweariedly. There are some things every member can do. He can attend the regular services of the church. He can take his place in the Sunday school, as scholar or teacher. He can be cordial to strangers who come to church and ask them to come again. He can invite his neighbors and acquaintances to attend his church. He can go after the wandering ones and do the same for them. He can attend the social-religious meetings of the church and give a word of testimony or lead in prayer occasionally—or as often as is wise. He can be on hand to help in special evangelistic meetings and do whatever is possible to make them successful. He can give of his money as the Lord has prospered him. In the mission. In the young people's society. There is work enough, and one need not look far to find it, if only they have the heart to do it.



FOURTH. "If you want a field of labor you can find it anywhere." Like the atmosphere in which we live, the work that we as Christians should do crowds us on every side. Men, women, and children are perishing in sin all about us, and the needy, suffering, and sorrowing are reaching out their hands to us as they did to the merciful Saviour while He walked among men.

When shall one be a doer of Christ?

FIRST. Not in the past, for that has irrecoverably gone. Some years ago I conducted an evangelistic campaign in Rochester, N. Y. We were holding our afternoon meetings in the Brick Presbyterian Church, of which the late Dr. Shaw was then the honored pastor. At the close of the meeting one day I met a woman closely veiled in the vestibule. As I approached she threw back her veil and disclosed a very sorrowful face. Addressing me, she asked, "May I speak with you a few moments?" I said, "Certainly!" We stepped aside and she said, "I had a friend. The dearest of my life. She had been an invalid for nearly twenty years. She never was a Christian. Many, many times I have been prompted to speak to her concerning the welfare of her soul, but for some unexplainable reason I never did. Last evening I spent an hour with her, and no one was present to disturb our sweet communion. Again and again I was moved, doubtless by the Spirit of God, to speak to her about her soul's salvation; but I did not. I bade her good night and went to my own rest only to learn upon awaking this morning that my friend was dead. O,

sir, it may be she is lost, forever lost!" The tears came fast as she added, "I would give this whole world, were it mine, if I could call back the opportunity of last night!" But she could not. The good that we might have done yesterday, but did not, must remain for evermore undone, since no one can do our work and the past has irrevocably gone.

SECOND. It may not be in the future. God gives us but one moment at a time. Our resolves to do better to-morrow are insincere, or unwise and foolish. God says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Our lives are brief at the longest; but they are quite long enough to accomplish all God would have us do; but there is no time to spare. The past with its many unimproved opportunities has forever fled and the future may not be ours.

THIRD. It must be in the living present if at all. Jesus said, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). The present duty, the present work, the work that is just at hand; that is what should command our thought, time, and energy. Our constant inquiry should be, "Lord, what wilt thou have me to do?" And His answer evermore comes to us, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. 9:10).



## CHAPTER XIV.

**The Convert's Relation to the Future.**

"It is required in stewards, that a man be found faithful."—1 Cor. 4 : 2.

"Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom."—Luke 12 : 32.

"Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2 : 10.

GOD has stamped His creation with an intelligent purpose. As we look about us it does not appear to be so. The world's present turmoil and strife seem to prove it to be otherwise. Nevertheless, it is so ; and we are sure that, notwithstanding earth's conflicts and confusion, God will most surely accomplish His sovereign and gracious purposes concerning the sons of men. If one goes into a carpet mill and stands on the wrong side of the loom, he will see nothing but confusion of threads, yarns, and colors. If he passes to the other side, he will see harmony of design and colors. Here we stand on the wrong side of God's loom ; "We see in a mirror darkly ;" but we see ! "having the eyes of our heart enlightened ;" and we "know in part," but we know ! "that ye may know what is the hope of his calling, what the riches of the glory, of his inheritance in the saints." God is driving the shuttle ! By and by we will pass to the other side and then we shall see "face to face and know even as also we have been known."

While it is true that "my thoughts are not your thoughts, neither are your ways my ways, saith the

Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," there are yet some things that God has been pleased to reveal in His Holy Word that we can, and therefore should, know. Let me call attention to some of them. FIRST. God's "law is holy, and the commandment holy, and righteous, and good" (Rom. 7:12). SECOND. "Surely there is not a righteous man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10). THIRD. The law is inexorable in its demands. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). FOURTH. Every man is a free moral agent and God recognizes and respects his right of choice. "This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth" (1 Tim. 2:4). "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live" (Deut. 30:19). "He that will, let him take the water of life freely" (Rev. 22:17). "And ye will not come to me, that ye may have life" (John 5:40). FIFTH. Since God is sovereign, and man a free moral agent, "We shall all stand before the judgment seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow (willingly or unwillingly), and every tongue shall confess to God. So then each one of us shall give account of



himself to God" (Rom. 14: 10-12). SIXTH. There is a day coming when the wrongs of earth shall be righted: when "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40: 4). God "hath appointed a day, in the which he will judge the world (the inhabited earth) in righteousness by the man whom he hath ordained" (Acts 17: 31).

Concerning this last thing, it is well for us to consider and explain some matters. FIRST. The convert who is faithful unto death shall never come into judgment for his sins, for the sufficient reason that Jesus "put away sin by the sacrifice of himself" (Heb. 9: 26); being "delivered up for our trespasses" (Rom. 4: 25; "suffered (many ancient authorities read died) for sins once, the righteous for the unrighteous, that he might bring us to God" (1 Pet. 3: 18); "Having made peace through the blood of his cross" (Col. 1: 20). Therefore, "Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10: 4); "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of

law? of works? Nay: but by a law of faith" (Rom. 3: 24-27). "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8: 1, 2). And Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5: 24). It is not thinkable that after "the Lord hath laid on him the iniquities of us all," "Who his own self bare our sins in his body upon the tree," that He would so dishonor this finished work of His royal Son as to bring any repentant, believing soul into judgment for that for which he had already been judged in the person of Jesus.

SECOND. There is a future judgment for the convert for his works, which will take place at the second coming of Christ. In 2 Cor. 5: 10, it is said, "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Believers are the "we" spoken of here. This pronoun occurs twenty-six times in this chapter and in each instance has reference to believers; those who "walk by faith, not by sight;" who "groan, longing to be clothed upon with our habitation which is from heaven." In 1 Cor. 3: 11-15 the case is thus stated: "For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be



made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." Our good works, as Christians, are here likened to gold, silver, and costly stones. They will stand the test, and for them we shall receive a reward. The works that are not good works, done without an eye single to God's glory, not undertaken at His dictation or prosecuted in His fear, are likened to wood, hay, and stubble. These shall be burned and the doer "shall suffer loss: but he himself shall be saved; yet so as through fire." It is thus seen that it is not a judgment for salvation, but of works; that the subject is saved notwithstanding his bad works, which are all burned, doubtless to his shame and confusion. What a bonfire there will be on that day! How careful we ought to be to make sure that our works will meet the Divine approval, and stand the test of God's fiery judgment!

THIRD. The convert should always live with this judgment in view, and order his life accordingly. The Judge Himself puts the case thus: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you,

that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke 12: 35-40).

John Calvin well and truly said, "Woe to our stupidity which exercises so much power over us that we never seriously think about the coming of Christ, to which we ought to give our whole attention."

John Wesley stated the case in this fashion: "I grant, supposing thy Lord should delay His coming, it were meet and right to wait for His appearing, in doing, so far as thou hast power, whatsoever He hath commanded thee. But there is no necessity for making such a supposition. How knowest thou that He will delay? Perhaps He will appear as the Dayspring from on high before the morning light. O, do not set Him a time; expect Him every hour! Now He is nigh, even at the door."

The convert can contemplate all these things with complacency and anticipate them with joy; for he knows that "the firm foundation of God standeth, having this seal, The Lord knoweth them that are his" (2 Tim. 2: 19); and can say with the spirit of final and complete victory, "I know whom I have believed, and I am persuaded that he is able to guard



that which I have committed unto him against that day" (2 Tim. 1:12).

Another thing (the SEVENTH) the convert can and should know is this: The conflict of the ages, the war between Jesus and Satan, will continue until the end of the age. There will be no compromise. It is a fight to the finish. But our King will triumph gloriously. Never forget it! But it will be war until the end. Dr. Chalmers was once lecturing before his students on eschatology when a message called him suddenly from the room. As he was leaving he said, "Of one thing, young gentlemen, you may be sure; the dispensation of the Spirit will wind up with a smash!" So the Bible in Dan. 2:34, 35 teaches, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and it filled the whole earth." Thus it is seen here and everywhere through the Bible that the kingdom is ushered in by violent judgments, but it will prevail. Jesus said, "I came not to send peace, but a sword." As long as Satan is loose the conflict will rage. But at the last Jesus will assert His regal rights and then shall be fulfilled this prediction: "And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron:

and he treadeth the winepress of the fierceness of the wrath of Almighty God" (Rev. 19:15).

The convert should not be deceived by the much talk that is being indulged in just now about twentieth century things. They say the world has made such marvelous progress that it has outgrown the Bible and the religion of the fathers, and man does not any more need regeneration; and a so-called twentieth century religion has been invented, that eliminates all that is distasteful to the natural man from the religion of the Bible, making it all sweetness and light; and through sociological clubs and rules heavenly conditions are to be brought about before the century ends. It all seems very lovely and ministers to the pride of man; but it is of the devil. Twentieth century sin will be just like the sin of the past centuries, excepting that it will be more intense; "But evil men and impostors shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). The fires of hell will burn just as fiercely in the twentieth century as ever, for Jesus declared those fires are "eternal" and "unquenchable." Twentieth century sinners, if saved at all, must be saved in the same old way, "Through repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Sociological rules, humanitarian enterprises, and ethical and esthetic culture are all well enough in their way; but that they will bring in the millennium is as baseless an expect-



tation as man could possibly cherish. In spite of all kind-hearted and well-meaning men can possibly do (and every man is under obligations to God to do his utmost to make the world better), there will be heart-ache in the twentieth century, and on until the end of the age; and war, and famine, and pestilence, and earthquake, and sea roaring, and men's hearts failing them for fear. "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God; holding a form of godliness, but having denied the power thereof" (1 Tim. 3: 1-5). Bishop Wescott has called attention to the fact that eight of the things mentioned in this list of the things that will be characteristic of the last days of this age are identical in the Greek with eight things mentioned in the first chapter of Romans as characteristic of the antediluvians.

The apostle Paul thus states the case: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth

and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (Rom. 8: 18-25). The curse will not be removed until Jesus shall return and cut the work short in righteousness. Not until then shall men "beat their swords into plowshares, and their spears into pruning-hooks;" and "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

Representatives of the leading nations recently gathered at The Hague, and in "The House in the Woods" they resolved that there should be no more war; and immediately the nations they represented increased the fighting strength of their armies and ordered additional war ships and armaments; and before the commissioners had reached their homes the thunder of warring guns was heard in China, South Africa, and the Philippines. Jesus said, "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. . . . But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and



the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24: 6-8, 29-31).

So we learn from the sacred Book that to the very last the curse shall remain upon nature, and that there shall be sin, war, pestilence, famine, sorrow, heart-ache, and death. But when Jesus comes, the righteous dead shall be raised and the living righteous changed (1 Thess. 4: 16, 17), and then judged for their works (Matt. 25: 13-30); Satan be disposed of (Rev. 20: 1-3, 10); the nations that reject Him judged (Matt. 25: 31-46), and also the wicked dead (Rev. 20: 11-15); the cosmic changes will take place (Mark 13: 24, 25); and then, and not until then, will it be true, "There shall be no curse any more" (Rev. 22: 3). Then shall be fulfilled these words spoken by the prophet Isaiah: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy moun-

tain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6-9).

Meanwhile, no matter what betides, trusting the covenant, keeping God, the convert can say with the Psalmist of old, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psa. 46: 1-3).

Here is a little picture of the situation: "And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea: and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased" (Mark 6: 45-51).

The disciples toiling in the night and storm upon the unfriendly sea very truly represents the Church



in this world and time. The Master had gone away from them, and He is now absent from His waiting Church. But He was not unmindful of them. How could He be? Nor is He now. In the darkest hour, when the storm was fiercest, He appeared to them. And so will it be to His own in this age. They were watching for Him; and so should all His disciples. And when He came to them the wind ceased. And when He again comes there will be an end to toil, and no more storm and night. O, praises to Him for this "blessed hope!"

It remains for the convert, the while he trusts Jesus, to keep that which he has committed unto Him against that day, with unquestioning faith, to Watch, and Work, and Pray. And he may be "confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6). AMEN!













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